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## Great Case of Tythes

And forced

MAINTENANCE

Once more

REVIVED;

THE

True state thereof enquired into, before the Law, under the Law, among the Jews; likewise under the Gospel, the true Ministers of Christ, their allowance shown; likewise in the corruption of time since Christ; how Tythes have been introduced, wherein Antiquity is searched, and the Judgment of the Fathers of the Church in several ages produced, besides the Scripture it self examined; in all which is clearly proved, Tythes and forced maintenance, are no Gospel maintenance; the Scriptures answered, divers Arguments confuted, and Objections answered; which are brought by the Ministry of this last age.

With the Institution and Division of Parishes, and their Rise, all which are published for the benefit of all, who desire that Gospel order might be established again in all the Churches of Christ.

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 F. H.
 

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An Epistle to the

# R E A D E R.

Impartial Reader,

**T**HOU hast here recommended once more unto thy view, what as from time to time, and from age to age, hath been not only the grand Cause of invoking counsels, but also hitherto even the ground of great dispute and controversy, if thou this Treatise do with a single eye peruse, and ballance the same in just and equal scales, thou wilt find it of so much validity, as will poise thy judgement to give sentence, that this is a clear and true demonstration of the matter in hand; if thou be serious in thy view, sincere in thy heart, and single in thy mind, as willing to know the radix, rise, and ground of the matter herein handled, thou wilt thou find this the very key which will aright, and may without scruple open unto thee, and demonstrate the very certain infallible and sure testimony, as well of their original rise, growing, begetting, constituting, settling, confirming, upholding, and maintaining of them, viz. Tythes; all which that thou mayst be clearly informed, may thou finde as by step and step herein traced, thou wilt finde their original as first how tenths were given before the Commandment was given forth to the Jews, thou wilt also find their growing, and their Institutions thou may clearly see, and wherefore they were so instituted, thou wilt

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finde

finde them when confirmed, and thou wilt finde them when  
 corrupted, thou wilt finde them when lawful, and thou  
 wilt finde them when not lawful; thou wilt find them when  
 they were to be payed, and thou wilt find a time when  
 they ought not to be payed, And because the Ministers  
 of our age, as we have daily from them, do vaunt and  
 boast themselves of the Orthodox Fathers of their Church,  
 therefore wilt thou find by a narrow search, and a single eye  
 in the reading hereof, unto which I do advise thee, and  
 that in patience and sobriety, thou wilt, as one unbiassed  
 ballance the same, here may thou have their opinions, and  
 judgments also, and their ancient Fathers quoted thou  
 wilt have at large their own words; All which as by this  
 Treatise is intended to inform thy mind, and be as a pre-  
 sident how they are now in this our age apostatized from  
 what they were, and now at length becom'd as usurpation,  
 or abused; And for thy more full and perfect understanding  
 how they were continued and imposed, thou may also read  
 the Orders and Decrees of many great Councils, their Opi-  
 nions, Judgements, and Impositions, from time to time in  
 many ages past; Thou wilt see the testimony of the holy  
 Martyrs and their verdict, and last of all the Scriptures  
 discussed, the arguments confuted, the questions answered,  
 and the objections razed, which the Ministers of our daies  
 do produce, or in times past have been produced, as the  
 basis or ground from which they inferre and lay their seem-  
 ing fair foundation, these thou wilt all see sufficiently  
 clearly and evidently confuted, their structure defaced, their  
 painted building demolished, their foundation unbottom'd,  
 and they themselves, if their old root of Covetousness were  
 not so strongly centered in them, might be convinced, there  
 is not one stone left, but all is overturn'd, and the bottom  
 viewed,



viewed, that thereby this Babels foundation may now be  
 thrown down at the last, which hath had so many batteries  
 and assaults against it, this as it is the last, so it is indeed  
 a weighty peice, which if truth might have place (and error  
 and deceit, which since the Apostacy is crept in once rooted  
 in) then needed there not another of this nature, for this  
 indeed doth bolt the door, and if sensibly felt, arightly un-  
 derstood, and the truth of it assented unto, then would  
 there be no entrance; But though all this may not take  
 hold with the worldly Priest, yet herein have I hopes, that  
 truth therein being so sufficiently demonstrated, may take  
 place and footing in every honest Reader, so far as that he  
 may not only be informed, but convinced, and not only so,  
 but being convinc'd by this which doth so candidly mani-  
 fest the same, he may in the zeal of his heart own it, and  
 stand in the defence thereof, vindicating the just cause  
 thereof, and witness with his seal that this is true, which  
 if unbiaßed he peruse, it doth evidently appear unto me he  
 cannot but own, as he is willing and aminded to own  
 truth; One thing more is also in this book inserted, to  
 wit, the sufficiency of allowance to the Ministers of Christ  
 in Gospel daies, according the doctrine of Christ and the  
 Apostles; and it were well if Magistrates and Superiors  
 would weigh it, and that they would with the infallible eye  
 of pure judgement, labour to discern the same, lest they de-  
 ceive or uphold that which in this case they ought not, to  
 wit, Tythes, lest the Lord be angry for their so doing, it be-  
 ing so repugnant to the testimony of truth.

And so let every honest Reader weigh, and diligently and  
 seriously consider, whether he ought to uphold truth or er-  
 ror, light or darkness, I assume he will say that he ought  
 to uphold and maintaine the truth, and to stand by it and  
 for

for it, then let me ask him a sober question, in the sobriety and calmnesse of spirit, and I desire that in the coolnesse of the day he may answer it, according to the witness of his conscience; My question is this, whether he doth not believe after that he hath had a serious view of this piece that he meets with such valid arguments, such clearness of demonstration, as may or doth convince him that the imposition of Tythes now in Gospel daies, is absolutely out of the Doctrine of truth, and ought not so to be? And if so convinc'd, whether he ought not to side and adjoyn with that of God in his conscience, in a testimony of this nature, and so partake with truth; which is a duty ought to be, and is incumbent upon every Christian mans heart, which is the desire of him who is a well-willer to Sions prosperity.

Edward Guy.

The Great Case of Tythes once more revived, and the True State thereof inquired into, both under the Jews, and also under the Gospel, wherein Antiquity is searched, and the Judgment of the most Orthodox Fathers of the Church produced, and also divers Modern Writers, beside the Scripture it self; all which clearly proving, That Tythes are no Gospel Maintenance, neither are Due by any Divine Right. Also, all the Scriptures answered, and the divers Objections and Arguments Confuted, which are brought to maintain them by the Ministry of this Generation.

Since the seat of Antichrist hath been set, and his Throne exalted so high as it now is, and he himself exalting himself above all that is called God; and not only so, but he hath laboured to make void the Laws and Commands of the Lord and his Christ concerning his Church, and likewise, to set up his own Institutions and Commandments, which are repugnant and contrary to the Commands of Christ, and the Practice and Example of the Apostles, and holy Martyrs of old, who laid down their lives, for the Testimony of that doctrine and faith, which they had received of the Lord Jesus Christ the saviour of mankind, and knowing the practice and the examples of Christ and his Apostles, and holy witnesses, they continued in their doctrine to hold forth still the same in purity, and to keep it unviolated even to their death, that they might shew themselves forth to be followers of their master Christ Jesus, and to abide in his doctrine, and walke according to the primitive example, notwithstanding all the opposition, and Contradiction of Antichrist and his followers which hath been great throw many ages, since the Nations have drank, and the Kings of the earth of the wine of the whores fornication, and the way that Antichrist and the false

false Church hath had to exile themselves, hath been by policy, craft, and deceit, in perswading the Nations, that that which was once given, and offered freely unto the Lord for his workes sake, is now made of necessity, and Claimed as divine right to them and their Ministers, notwithstanding both the doctrine, the worship, and practice be all together inconsistent with the primitive times truly so call'd.

Bur seeing the ministry of the false Church who abode not in the doctrine of Christ, (but hath violated it, and now hath turn'd against the Saints, the ministers and seed of the free woman) hath not had power by vertue of their doctrine, to worke upon the hearts and Consciences of people, so as to open them and make them freely willing to minister earthly things to their ministers, because indeed most people in the Nations are not perswaded that they have ministred Spirituall things. And therefore the false Church hath perswaded the powers of the earth, who have drunken of her Cup, that it is their duty to force and compell all to give unto her and her ministers, as of divine right, whether people be perswaded or no that they are sent of God, and makes the Scripture a Cloak to cover their force or Injunctions and produceth the example of the primitive Christians for a cover, though they do nothing at all of the worke of the Apostles or ministers of Christ in Converting of Soules, but rather ministring their own inventions, & vain traditions of men, instead of the true ordinance of Christ, yet however maintenance they must and will have though they do none of Christs work, and are so imperious and arrogant as to reckon tyths the tenth part of the increase of the earth whatsoever, and of every mans labour, and merchandize, yet this they would perswade all people is by divine right, and a gospel institution, And this hath been received by many in our last generation, whose mindes hath been darkned with the cloude of ignorance for a truth, and for any to withstand or deny it, hath been counted error and heresie, no less then a curse, from millicy *Babylon*, did come upon all such as did gaine say, also some with losse of lives, as Heretickes upon this account, and in this last age many Imprisoned for divers years even untill death, and many have suffered great spoiling of their goods ten or twenty fold more then that which they pretended due, and yet all this people

and believe is Gospel institution and divine right.

The Consideration of which thing hath been an inducement  
 to my heart of late to make a true and a narrow search of the  
 lawfullnesse or unlawfullnesse of this particular thing, not only  
 regarding the true state of tithes amongst the Jewes, but also in  
 the primitive time, and amongst the ancient fathers of the Church  
 whose doctrine have been approved amongst the most faithfull  
 members of the Church of Christ downward untill this last age.  
 First of all to speake of the tenths which were given before the  
 Commandement was given forth to the Jewes, *Abraham* in his  
 returne from redeeming his Nephew *Lot*, after the pursuit of  
*Chedorlaomer* the King of *Elam* with the rest of the Kings joyned  
 with him having recovered his Nephew *Lot* with all his sub-  
 stance, and all the substance of *Sodom* and *Gomorrab* was met by  
*Malchizedech* King of *Salem*, and priest of the most high God,  
 who blessed *Abraham*, and brought forth bread and wine, and  
 gave unto him and to the rest who were with him, unto whome  
*Abraham* gave the Tithes of all the spoile, that he had taken from  
 the foresaid *Chedorlaomer*, and the rest of the Kings. *Chrysostome*  
 understands the Text only to be of the spoyle, whereof *Abraham*  
 made *Malchizedech* a partaker, by giving him the first fruits of his  
 spiritual performance. And *Jerome* often stiling it, *Decimas spoli-*  
*umpradae, & Victoriae*, that is, the tenth of the spoile of the prey, and  
 of the Victory. And this is made one of the main basis or ground  
 of probation of Tythes due before the Law, which is but only  
 the gift of *Abraham* to *Malchizedech* of the spoile he had taken;  
 and that, but once that we read of; take notice of that: not of  
 families labours or industries, but of the spoile of what he had  
 taken. And it is very clear, that it was a voluntary thing and  
 freely given; and there is a good shew of reason in it, that it was  
 a way of gratitude unto *Malchizedech*, and to requite his kind-  
 ness, who brought forth bread and wine unto his Souldiers after a great  
 fight; which refreshed both him and his Souldiers, which was  
 a great sign and a courtesie, if *Abraham* had not given the tenth  
 of the spoile he had not sinned; so an example of this nature  
 cannot be a binding law to future generations: for if the Mini-  
 stry of this last age will make this a binding rule, we may as well  
 give of them bread and wine of every Priest for our selves

Gen. 14. 9. &  
11, 12, 13.

Gen. 12. 10.  
Hebrews 7. 4.

Gen. 14. 18.

and whole families, and every Officer may require bread and wine of every parish Priest for himself and all his souldiers, for the one example is as binding as the other, both of them being voluntary.

Gen. 28. 22.

The next passage that seems to have any weight in it about tithes, is *Jacobs Vow*, *This stone*, saith he, *which I will set up as a pillar shall be Gods House, and of all that thou shalt give me, I will surely give the tenth unto thee.*

Gen. 28. 13, 14

This was an extraordinary occasion, and more then an ordinary appearance from God unto *Jacob* before, when he went from his father to *Haran*, to take a wife of his own kindred. And the Lord appeared unto him as he laid his head upon a stone.

Ver. 19.

The night being come, and said unto him, *I am the God of Abraham, the God of Isaac, and the land whereon thou liest, to thee will I give it, and to thy seed, and it shall be as the dust of the earth, and thou shalt spread abroad to the East, West, North, and South, and in thee and thy seed shall all the Families of the earth be blessed.* He called the name of the place *Bethel*, viz. the House of God, because of the glorious appearance of God, and of his great promise made unto him, which he did believe, as may be seen more at large in the whole Chapter.

Ver. 20.

So *Jacobs* heart being opened and filled full of joy and faith, he promised again unto the Lord, and vowed a vow saying, *If God will be with me, and keep me in this way that I go, so that I come again to my fathers house in peace, then shall the Lord be my God, and of all that he giveth me, I will surely give the tenth unto thee:* which he performed after twenty years, as *Joseph* saith in these words, *by offering unto the Lord the tenth of all his substance which he had got at Haran, after that he returned unto the place where God did appear unto him, and made his promise unto him.*

Joseph. Antiquities  
2. 2. c. 1. e.

then *Jacob* performed his promise unto the Lord. But unto whose hand he gave this tenth, appears not; for before *Avron* the Jews say the Priesthood was solely annexed to the first-born of Families, which agreed well with the sanctifying of the first-born commanded in Egypt; hence it comes that *Melchisedec* is commonly reputed to be *Schem*, the eldest son of *Noah*, but that is controvertal, and so I shall let it pass. But it is thought by some that *Jacob* payed his vow unto the hands of *Isaac* his Father, and gave unto him the tenth of what he had gotten, as being the chief

Exod. 13. 1.

(5)

of the Family then living, and a Priest also; but as is said  
these two instances of *Abraham* and *Jacob* are only vo-  
untary and free gifts, as a return of thankfulness unto the Lord,  
the one having got a great victory over his enemies, and the o-  
ther having received a great assurance of the Lord of his promise  
and blessing with him, did bind them to it. But we do not read  
that they were at all obliged by any special commandement; as  
we give so much, though 'tis granted, that after *Jacob* had vowed  
he was obliged, but these are no binding examples unto future  
generations, especially them that pretends they are Ministers of  
the second Covenant, the Gospel: there is no other mention  
made of Tythes before *Moses* his time, unless some will dreame,  
they will needs do, that the Levitical Law was written before  
the Creation. Yet some of the ancients seem to have observed a  
respect had to the quantity of what was as a part of the yearly  
increase consecrated in those times to the Lord: and that even  
in the first memory of sacrifice, *Cains* offering was not regarded  
very highly, because he did not well or aright divide what he offered,  
and some *quotapars* were at that time required.

*Tertul Lib. ad  
vers. Judaeos  
lib. item sepius  
Gen. 4. 6.*

But this reason was from no other cause then the mistransla-  
tion of the text in the story of *Cain*, where the Jews read it, If  
thou offer well, but not divided aright, hast thou not sinned?  
*loquies*; unto which agrees the text of the Septuagint, when as  
the true translation out of the Original is thus, *Why is thy coun-  
tenance cast down? if thou do well, art thou not accepted? if thou do  
not, sin lyeth at the door.* But most agreeable to the Text, is that  
he gave with a grudging mind, and not of the best and first of his  
fruits; for it is expressly said, that *Abel brought of his first fruits*,  
but *Cain* only of his fruit of the ground. *Abel* giving then unto the  
Lord a portion of the best, the other not regarding of what worth  
his offering were. So here is not any certain quantity noted, but  
the mind of the spirit of him that offered, and the quality of the  
oblation or gift.

*Ambros lib.  
de Cain & A  
Chap. 7. 1. 6.*

So the chief thing to be noted from this is, That *Cain* was an  
hypocrite, and offered with that mind and spirit with which he  
slew his brother, and so his sacrifice was not accepted.

But this is no plea or ground at all for the payment of Tenth  
as due.



Galat. 3. 17.

Tythes were never commanded to be payed by the Lord any, but *Israel* whose Law was given forth four hundred thirty years after the promise, as saith the Apostle. Neither were they ever payable but by the *Jews*, after they came to the land of *Canaan*, and to *Levi's* Tribe only, and to the *Jewish* Priests that had no inheritance allotted them by the Lord of all the land of *Canaan*, or beyond *Jordan*, but only the tenths, according to the command of the Lord, for the office of the Priesthood, and for the service of the Tabernacle.

Dent. 18. 4.  
Ezek 45. 13.

How among the *Jews* tithes were payed, or judg'd to be due, the yearly encrease being either fruit of ground, or cattel; in the law of fruits of the ground, first, the first of the first ripe were offered to the Priest in ears of wheat, figs, barley, grapes, olives, pomegranates and dates, of these seven only the first fruits were payed, in what quantity the owner would.

Exod. 23. 19.  
Lev. 23. 10.  
Num 15. 20.

Lev. 18. 4.

Next the *Theruma* or heave-offering, or first-fruits of corn, wine, oyl, and fleece, and the like, were given to the Priests, but it being not determined by *Moses* of what quantity this offering should be, the *Jews* antiently judg'd it to be enough at the sixtieth part, but so, that no necessity was that every one should pay so much; he that payed a sixtieth part was discharged, but some of better devotion payed the fortieth. The offerings spoken of in *Ezekiel*, *This is the Theruma that ye shall offer, the sixth part of an Ephah of an Homer of wheat, or of barley*; It is the same as if he had said, ye shall offer the sixtieth part of an *Homer*, for an *Ephah*, being the same measure with a bath, that is near our common Bushel; and after this offered to the Priests, every kind being given in season; out of the rest were taken the tythes, which are best divided into the first and second time.

Ezek. ch. 45.  
1. 11.

Lev. 18. 21.

Lev. 18. 28.

The first tythe was payed to the *Levites* out of the remainder at *Jerusalem*, and out of this tenth received by the *Levites*, the *Levites* payed another tenth to the priests, which is called the *Tythe of the Tythe*; for this is to be taken notice of, that Priests received no Tythe of Husbandmen; but now them that are no *Levites*, neither of *Aarons* Priesthood, they take Tythes of the Husbandmen, and where it is not offered freely, they take it violently and by force; so now in these latter dayes, in the Apostacy, the late Priests from that example, have payed Tythes to



(7)

being, as they reckon him, Chief Vicar upon earth. And also now since the Popes supremacy hath ceas'd with us in England, a late Law hath been made, to pay the first-fruits to the Stat. 26. H. 6. yet notwithstanding the Possessor was not to spend the rest, all he had taken out of these nine another Tithes, which he was the first two years to carry to Jerusalem in kind, or to convert into money, adding a fifth part to the value, after these tithes thus disposed of, the remainder was every way prepared for common use of the Husbandman.

Some make a third Tythe, but that was only the Tythe of the third year, after the first was payed of every year, which was laid up by the Husbandman within his own gates, for the Levites that were within his gates, the stranger, the fatherlesse and the widow, (and not carryed to Jerusalem) and this Tythe bestowed every third year was called the poor mans Tythe, and that third year the second years tythe ceas'd to be payed at Jerusalem: so then every third year the Levites at the Temple received not their second Tythe at their feasts, but according to the Law, it was spent at home in the gates of the Husbandman; neither doth this second Tythe, and the poor mans Tythe differ in substance, but only in circumstance, the place where the bestowing was made only the difference, as the Septuagint Translates it, *When thou shalt have ended the tythe of all the fruits of thy ground, in the third year, the second tithes thou shalt give to the Levites, and to the stranger, &c.* Deut. 15. 1.

But after the second Temple was destroyed, and the dispersion of the Jews, then the laws of first-fruits, offerings, and tythes with them ceased; for their Doctors determin'd, that regularly, or according to the Law, no inhabitants but of the land of Israel was to pay any.

First, Because they then wanted their Priesthood and Tem-

Secondly, Because the Law did restrain the payment thereof to the land of Israel, and herein they all agree.

Also Eusebius agrees with the Jewish Rabbins herein, That tythes were only limited to the land of Israel.

How the payment of these tenths was either observed or discontinued, partly appears in the Scriptures, and partly in the Tradition of more trusty overseers in their great Sanadrim, or Neh. 13.

Court

Rabbi ben me-  
non in ja-  
chaze ch. 1. b. 2.  
de Therumat  
ch. 1. & mil.  
Korri in p. 20.  
cap. 133.  
2 Chro. 31.  
Mal. 3. &c.  
Neh. 13.

Abam de  
mis, ch. 9.

Court of 70 Elders, wherein they agreed, that the overseers should be chosen of more honest men.

By that which hath been said, may be perceived the state of the Jews Tything, by the Commandment of God, and likewise the Judgment of their own Rabbins and Doctors of the Law, which gives a clear Judgment of the practice, according as was in use, or exercised among them, and all do agree, that they, by a due right, did belong to the *Aaronical* Priesthood, and to the Levites, and other officers in the Temple and Tabernacle, and for the service there, according to Gods appointment, for bearing the Tabernacle and setting it up, and for serving *Aaron* and his sons; and for the better ordering of things, they were divided into three parts, to wit, the *Levites*, as the *Coathites*, *Gershonites*, and the *Marrarites*, and these did receive the tenths of the people, and gave to the Priests their part, which belonged to them according to the Law of God in that Covenant; and after the sons of *Aaron* grew and multiplyed, then the Priests were divided into 24 ranks or courses to serve at the Temple, of which our *Prebends*, *Deans* and *Chapters* take their example, or imitation, so to serve by their turns at Cathedrals as they are called, or else from the Church of *Rome*; but the latter I am rather inclin'd to believe, because there was no such name of any Minister among the *Jews*, neither in the Primitive Church truly so called; but the Priests of *Aaron* gave attendance to execute their office, and to burn incense as their turn and course came. And hereupon *Zacharias* is said to be of the course of *Abia*. The *Levites* that were singers were also divided into 24 ranks or courses, of which I believe the present *Quiristers* or *Singers*, and *Surplice* men do have their imitation, and bring the *Levites* for proof concerning their offices; but we cannot receive *Judaism* for *Christianity*, neither their practice for Apostolical Ordinances in the Church of Christ.

But how these things do agree with the primitive practice of Christ, his Apostles and Ministers, and the Churches planted by them in their day, is easily seen in that which is written in sundry places of the New Testament, so called; and how it comes to pass that they which pretend another Priesthood, and to be Ministers of Christ, should receive the tenth of all clean and un-

clean

(9)

dam beasts, as Pigs, Geese, Eggs, Fowls, Turneps, Wood, and  
 Tapers for the fire; all which things we do not find mentioned,  
 some of them forbidden to be offered under the Law, and  
 yet they pretend to be *Bishops* and *Elders* of the Christian Church,  
 so that it seems they cannot distinguish of the time, nor yet of the  
 ministration; for if so, then they would be ashamed to lay claim  
 to *Aaron's* tithes, and the *Levites*, and yet doth none of their  
 work, which is contrary to all reason, truth, and equity, for  
 was given to them that had no portion among their bre-  
 thren in the land, but these *Bishops*, *Presbyters* and *Priests*, have  
 their inheritances among their brethren, and besides have a great  
 part of some Counties and Diocesses for their revenue, and their  
 inferior officers tithes of all things, yea of such things as was  
 never at all tithable in the Law, as is said before, so what dam-  
 nable deceit and hypocrisie is this; is it any other but the *Popes*  
 yoke? an absolute Apostate for hundreds of years, and must this  
 be received as Apostolick Doctrine and practice, and enjoyed?  
 Ourselves, let it never be made mention amongst them that do  
 call themselves Ministers of Christ, neither any who do profess  
 themselves to be Christians, who dare not stand to Christs Do-  
 ctine and allowance in respect of their maintenance. But in the  
 fulness of time God raised up another Priest, Christ Jesus, who  
 Heb. 7. 16.  
 was not of the Tribe of *Levi*, neither made after a carnal Com-  
 mandment, as the first Priest was, neither was he consecrated  
 Heb. 7. 13.  
 after the order of *Aaron*, for he pertained to another Tribe, of  
 which no man gave attendance at the Altar, viz. to *Judah*, he  
 obtained a more excellent ministry, and of a greater and more  
 perfect Tabernacle, not of the former building, he being the sum  
 and substance of all shadows under the first Covenant, hath thereby  
 put an end to the first Priesthood, with all its shadows and  
 carnal Ordinances, and changing the Priesthood which had  
 a command to take tithes of their brethren, there was a neces-  
 Heb. 7. 12.  
 sity also of the change of the Law, and a disannulling likewise of  
 v. 18.  
 the Commandment which went before.

Now after Christ Jesus was manifest, the end of the law for  
 righteousness to them that do believe, the end of the Covenant,  
 of the Priesthood, Tabernacle, Temple, Tithes, Offerings, Obla-  
 tions, and in a word, all the worship of the *Jews*, and all their  
 shadows,

Shadows, Types, and Figures, and representations. All the Sabbath, Fasts, Feasts, and their divers washings, and purifying, which all were but as shadows of things to come; and he was the sum and substance of them all, and ended them all; and whosoever will plead a necessity of all or any one of the former things mentioned in the first Covenant that was faulty, Christ profits him nothing, and he denies the faith of Christ and his Apostles, and Ministers; for Circumcision was once commanded of God, and as real a Type as any other, and yet they that would need hold it up, after the substance was manifest, to wit, Christ Jesus, the Apostle *Paul* concludes that Christ profits them nothing, though he elsewhere calls it the seal of the righteousness of faith unto *Abraham*, which he had before he was Circumcised. The like I also say of all the former Ordinances which pertained to the first Priesthood and Covenant, and holds them up as of necessity, denies the faith of Christ, and Christ profits them nothing, and do make themselves thereby as debtors to the whole Law: and he that fails in the breach of one is guilty of all. Therefore of how much necessity is it, for them that do profess Christ and the Faith that was delivered to the Saints, to stand fast in that liberty wherein Christ hath made them free, and not to be entangled with the yoke of bondage, but to keep the Ordinances and Commands of Christ unviolated; for they that lay claim to Tythes, and would cause us to pay Tythes, they themselves do not keep the Law, but would constrain us, that they might glory in our flesh, and would confound the Ordinances of the first and second Covenant together, without putting any difference to the time and ministration unto which they did belong. The Apostles and Ministers of Christ, who were made partakers of the Divine nature, and of the word of reconciliation, did not look back, nor draw people back to the former Ordinances of the Jews, and their Priesthood, but testified against them, their Temples, Fasts, Feasts, and New Moons, and for these things, *Paul*, and *Stephen*, and divers others, suffered great persecution; and Christ the everlasting High Priest, though he was the Son of God, the heir of all things, and the first born of every creature, and the Bishop of souls, though he was Lord of all, he made himself of no reputation, nor did

5. 2.

m. 4. 18.

6. 13.

## (11)

lay claim to the possessions of the world, but said, *The foxes  
 dig holes, and the birds of the air have nests, but the Son of man  
 hath whereon to lay his head.* He laid no claim to Tithes, nor  
 Offerings, nor Oblations, neither to Lands, where he travelled  
 in the work of the Father, though he laboured for the conver-  
 sion of souls in divers places, as the true Bishop thereof. He laid  
 no claim to any such places as to be his *Diocess*, neither did look  
 for any gifts and rewards from any place, but as he was sent of  
 the Father, and was the free gift of righteousness, he ministred  
 truly: and likewise when he sent out his Disciples, and gave  
 them commission to teach all Nations and Disciple them in the  
 Name of the Father, Son, and Holy Ghost, he said unto them,  
*My Father sent me, so send I you.* And again, *Freely you have  
 received, freely give.* And again, *Take with you neither staff nor  
 bag, nor money, nor brass in your purses; but into what house or City  
 ye enter, enquire who therein is worthy, and abide ye there till you go  
 out. And whatsoever is set before you, that do you eat and drink,  
 for the labourer is worthy of his meat.* And though he sent them  
 out, as is before said, when they returned again, he said unto  
 them, *Lacked ye any thing?* And they said, *Nay.* Though they  
 were sent out as sheep among wolves, yet they preaching the  
 word of the Kingdom freely, and turned people to Christ the  
 true and living way, whereby their hearts were opened to mi-  
 nister unto them, which serv'd for their necessity in the work of  
 the Gospel; they did not desire or requite any Stipend, Sallary,  
 augmentation, or settled Maintenance, but were ministred unto  
 only by them who had believed their report, and were made  
 partakers of spiritual things; they never complained of want,  
 nor never had any cause, nor did not give over preaching of  
 the Gospel because they had no settled maintenance, like our lat-  
 ter generation of Priests, who if their maintenance do cease,  
 the Gospel ceaseth, which demonstrates only they minister for  
 love and filthy lucre, and so are out of the *Apostles* doctrine and  
 practice; for the Apostles they often denied that which was  
 offered them, lest they should make the Gospel of Christ  
 chargeable, and their work of no effect. Here was no Tythes  
 taken of, that we read on, commanded or commended, either to  
 the *Jews* or *Gentiles* who belived, in the age of the Apostles,

Matth. 10. 7.

Matth. 10. 8.

Ver. 11.

Matth. 10. 10.

Luke 10. 7.

that we find mentioned either in Scripture, or any other ancient Records. And after many Christians were converted unto the Faith, such was the liberality and bounty of believers in the beginning of Christianity, that their bounty to the Evangelical Priesthood was so large, as that it far exceeded what the tenth could have been; or if you look to the first of the Apostles times, then the unity of heart among them about Jerusalem was such, that all was in common, and none wanted; And as many as were possessors of lands and houses, sold them, and brought the price of that which was sold, and laid it at the Apostles feet, and it was distributed to every man according as he had need. So the whole Church both Ministers and Believers liv'd in common of that which was freely brought in and ministred for the service of the Saints; so likewise the Church gathered by Mark at Alexandria in Egypt, followed the same practice as the believers at Jerusalem. And Philo Judæus saith, That in many other Provinces the believers liv'd together in societies.

And in the Church at Antioch, Galatia and Corinth the Saints possessed every man his own estate; where the Apostle Ordained, that a weekly offering should be made for the saints by every man according to the ability of his estate, and this was put into the hands of the Deacons of the Churches, whereby the poor was relieved, and other necessary services supplied in the Church of God; and this continued for that age.

The next age Monthly offerings were made or given among the saints by devout and able Christians, the Overseers appointed by the Church was to receive it, and carefully and charitably dispose them, according to the necessity of the saints, for propagating of Christianity; as the maintenance for the Brethren in their Travels for the service of God, feeding, and cloathing, burying their poor brethren, relieving of Widows and Orphans, and persons condemned to labour in the mettall-mines, or to prison, or banishment into Isles by the heathen Emperors; and these free offerings were never exacted, or otherwise, witness Learned Tertullian that lived about 200 years after Christ, as it appears; his words are, *That every mans gift is to be every month, or as he can, or after the manner he will, and as he is able, so is he to give; for, says he, no man is to be forced, but what as he consents his own accord.*

And

And further, he upbraids the Gentiles with the Charity and Piety of the Christians; he saith, Whatsoever we have in the Treasury of our Churches, it is not raised by Taxation, as though we put men to ransom their Religion, but every man once, or when he pleaseth himself, gives what he thinks good, and it is not bestowed in vanity, but for the maintenance of the poor, and the like necessary service aforesaid; and this way of Contribution continued until the great persecution of *Maximinian* and *Dioclesian*, about the year 340, as *Eusebius*, *Tertullian*, *Cyprian*, *Origen*, and others do witness. Offerings continued 340 years.

Also about this time, some Lands were given to the Church by *Eusebius* lib. 10. ch. 22. that believed, and the revenue thereof was distributed as other free gifts were, by the Deacons and Elders, for the aforesaid use; but the Bishops or Ministers meddled not with them. *Origen* saith, It is not lawful for any Minister to possess Lands given to the Church for his own use. *Cyprian*, Bishop of Carthage, about the year 250 also testifies the same, and shews how the Church maintained many poor, and that her own diet was sparing and plain, and her expences full of frugality. Cyprian in Epist. 37. 34. 36.

*Augustin* also saith, That a Minister able to live of himself, ought not to desire any thing to be given unto him, and he that receiveth it, doth it not without great sin.

The Council held at *Antioch*, Anno 340. finding that much fault had been among the Deacons and Elders, to whom it properly did belong to distribute the Offerings and free gifts where there was need, which they detaining for their own covetous ends, the Council did ordain, That the Overseer or Bishop might distribute the goods, but required that they should take no part thereof to themselves, nor the use of the Priest, using the Apostles words, Having food and raiment, be ye therewith content. The Council of Antioch Anno 340.

*Chrysostome* Homil. 11. in *Acta*, notes, and he lived about the year 400, that Christian converts joyned in societies, and lived in Common, after the manner of the former Christians at *Jerusalem*, by whose writings it doth appear that there was not the least mention made of Tyths in that age, the Church at this time altogether living by the free offerings of Lands, Moneys, and Goods, and the people were much pressed to bountiful contribution for holy uses, as may be seen in the writings of *Je-*



er. de unit.  
clerk. ch. 23.

*Jerome* and *Chrysostome*, who brought the liberality of the Jews in their payment of Tythes for an example, beneath which they would not have Christians determine the charity. But about this time there began to be a declination and a coldness in the devotion of them that offered, which made *Jerome*, *Ambrose*, and others press very hard upon the people for liberality in point of offering, because it was much less then in the Apostles time, in so much that *Cyprian* reprov'd sharply, and said, *They gave not so much as was worth speaking of*. And it doth not appear in any old Monuments of credit, till near the end of 400 years after Christ, that any payment to the Church of any tenth part, as a tenth, was at all in use.

From the year 400, till the year 800 no Canon or other Law was generally received, to compel any payment of Tythes, although among the Offerings of devout Christians, gifts of that quantity was received as due by the doctrine then in use in some places only, which *Ambrose*, *Augustine*, *Jerome*, and *Chrysostome* taught by reason of the coldness and want of charity among the Christians in divers parts; and for their ground and foundation, the first two taught that the tenth was due by Gods Law, which they took only from the *Mosaical* law, and the other two perswaded only that a less part then a tenth might not be offered, but ought to be paid for holy uses, as the phrase was; and by the reason of the doctrine of *Ambrose*, they were offered under the name of Tenths in part of *Italy*, he being the Bishop of *Millan* there in the year 390.

Likewise *Augustine* Bishop of *Hippo*, hath a vehement sermon for the payment of them, whose doctrine brought in the word Tenth in use among Christians; and as is said before his ground only was taken from *Moses* law in point of offering, these two threatned them with great penaltyes, and heavy Judgements, that did not pay their tenths; but yet take notice to what end they required them, viz. that the poor might not want, and saith, that God had reserv'd them for that use and end; so in process of time, when this doctrine came to be received, divers followed the opinion of the ancient fathers before mentioned, yet hitherto it was not laid down as a positive doctrine to pay them as the *Jews* did, but only brought the *Jews* in for an example that Christians should not pay less.

*Leo*, call'd the great, about the year 440. who reigned 20 years, he very earnestly stirred up mens devotion to offer to the Church,

but



(15)

he speaks not a word of any quantity; *Severin* also about the year  
 600 sh'd up the Christians in *Panona* to give the tenth to the poor;  
 likewise *Gregory* not only admonished the payment of tithes, from *Greg. Hom. 16.*  
 the *Mosaicall* law, but also the observing of Lent, which he recko- in *Evang. &*  
 ned as the tenth part of the year, and this he would have given unto dist. 5. de *Conf.*  
 God, saying, we are commanded in the law to give the tenth of all  
 things unto God, and thus ignorance began to enter in, and *Juda-*  
 ism among the Christians brought in by their leaders, and from the  
 opinions of these and other ancient fathers *Tübes*, *Easter* and *Pente-*  
 cost came to be introduced and brought into the Church among the  
 Christians.

Also *Jerome* in these words, *I do not take a part as the rest of the* *Jer. in Epist.*  
*rites of possession of lands but as a Levite I live of the tenth, and as I* ad *Nepotian*  
*serve at the Alter, I am sustain'd by the oblation of the Alter, being* *devira clari-*  
*common with food and raiment, I follow nakedly the naked Cross,* *corum.*  
 there is no necessity to understand his words of tithes, but as the  
*Levites* liv'd of tithes serving at the Alter, even so am I maintain'd by  
 the free offering of them that do believe.

But it is to be observed, that there was divers councells in and  
 about the 600 year only provinciall as *Mascon* and *Arles*, and some  
 others do take it for granted, that a tenth was due by way of offering,  
 and put into the hands of them that ministred to the Church; is  
 taken of as good antiquity, grounded upon the *Mosaicall* lawes,  
 which they call their *Divinas*; all which did spring from the doctrine  
 of the four fathers before mentioned but especially *Ambrose* and  
*Augustine* about the year 400, but take his owne words, *It is not fit for*  
*us, saith he, to prefer our selves as Christians unless we do the work of*  
*Christians, viz. to offer the tenth part of Corn and of Castell and all the*  
*fruits of the earth;* and took it for granted as due, only his ground  
 in *Moses* law. And if they should offer less then a tenth, their of- In *Serm. de*  
 fering was not accepted; also agreeing with him is *Augustine* in a 10th *temp. in*  
 sermon after this manner viz. *Deare brethren, for as much as the day* *tem. 10.*  
*Christ drawes near, we ought to assemble our selves together, and to*  
*offer thanks to God, who hath given unto us, by our offering unto God*  
*in thanks, for God is worthy to have the whole;* and this he grounds  
 on that of *Malachi*, honour the Lord with thy substance, &c.  
 further, exhorting them to pay their tribute to the poor, and their  
 offering to the priests; then urging more texts out of the old Testament,  
 he

he tells them, *that the neglect of payment of Tithes was the cause of sterility, and blasting of their corn, and the like.* These two great Bishops agree, and as was said before, from the Law of *Moses*, infers their whole Doctrine; yet notwithstanding the great pressures and hard threats of some of the *Bishops* at that time, it was not a general received Doctrine, that Tithes ought to be payed, until about the year 800; neither was any thing by the Church then determined or ordained touching the quantity that should be given; though (no doubt) in many places the offerings of the more devout sort, Tenth, or a greater part of their encrease, were given according to the Doctrine then in use: And then about this time the offerings and gifts to the Church were disposed of on this wise, being received into a common treasury, one fourth part to the Priests, out of which, every one that laboured had his portion; another part for the relief of the poor, sick, and strangers; and a third for the repairing places of publick worship; and the fourth to the Bishop; and generally then the Bishop liv'd in some Monastery, and his Clergy with him, from whence he sent them to preach in the Diocesses and Countreyes, and there they received such offerings as were made and brought them to the treasury: So that hereby the reader may take notice that the Priests had not such a peculiar interest in that which was given, but others had a share with them, but now they claim all; their Churches were builded out of the gifts of the people, the poor, fatherlesse, and widow were relieved out of them, and the Prisoners, who suffered for the faith they held, were relieved also, the Bishop and his whole Clergy were sustain'd; but now they claim it as due, and take Tithes by force and violence three or four fold, and sometimes ten fold, and people thrown into prison, and widows goods spoiled; how unsuitable these practices are from what as they were in the Apostles time, and the antient Fathers for 500 years? Though they are very proud, and boast much of their antient Fathers, yet they will not so much as come near them in example, and yet they cry up the Church, the Church, and Antiquity, when they are far enough off from their practice, though they were in a declining condition in this age I have been speaking of before. Also *Jerome* upon the third of *Malachy* in his *Commentary*, doth admo-

Christians to give their Alms to the poor, and double honour to  
 that labours in the Lords service, not binding at all to offer this or  
 that part, yet exhorts them not to be more backward than the Jews,  
 whom they payed their tithes: Neither is Chrysostome at all differ-  
 ent from him in this Doctrine, in perswading even labourers and  
 artificers to give beautifully their alms to the Church for holy uses, ac-  
 cording to the Apostolical ordinances, relating to the weekly offerings  
 in the Churches of Corinth, Galatia, Antioch, and the Jews libera-  
 lity was brought as a president, below which he would not have Christi-  
 ans to determine their charity; and sayes withall, that he speaks  
 these things, not as commanding or forbidding that they should give  
 more, yet as thinking it fit they should not give less than a tenth part  
 in holy uses, as the phrase was.

Chrysost Hom  
 43. upon the  
 Epistle. 1 Cor  
 1. 16.

Syril Bishop of Alexandria speaking upon that passage of  
 Abraham, Gen. 4. 23. who, after he had gained the victory over  
 the King of Sodom's enemies, and rescued Lot, when the King of  
 Sodom offered him part of the spoile, he would receive nothing  
 but a few Victuals; though, saith he, the holy teachers do war in  
 the behalf of perishing mankind, yet do they not take any thing from the  
 men of the world, nor do they heape up unto themselves riches, lest the  
 world should say, we have made you rich, they only ought to receive the  
 maintenance from the hands of those whom they have converted to the  
 faith, for it's Christs command, saith he, that those who preach the  
 Gospel should live thereby: so that its evident that very many of  
 the ancient Fathers, whom this generation have talked so much  
 of, did deny tythes, and a forced maintenance from the world,  
 but in this point it's like they will be judged but weak sighted,  
 or erroneous in their Judgment by this generation, as they do the  
 Quakers, or men of mean understanding. But I see many will  
 produce them in words, but few in practice.

It was the Judgment also, not of private persons, but of the  
 well learned and sound teachers of that age, in the fifth or 600  
 year after Christ.

Prosper saith, they that live of the Gospel, who will be proprietors  
 of nothing, who neither have, nor desire to have any thing, not possessing  
 their own, but the common goods; and what is it, saith he, to live of  
 the Gospel, but that he who labours should receive necessary supplies by  
 those among whom he labours, without forcing. And further saies,  
 though

Prosper de vit  
 contemp. li 2  
 chap 14.

though Paul himself had power, yet he would not make use of it, lest he should create an offence, but laboured with his hands, being a maker, that he might not be burthen some to the Churches of Christ.

igen Hom.  
5. in Levit.

With him also agrees Origen, saith he, Peter and John saith, Silver and gold have I none: behold the riches of those who were Priests of Christs, but let us quickl<sup>y</sup> apply these things unto our selves (saith he) who are prohibited by the law of Christ, if we have any regard therunto, to have possessions in the Countrey, and houses in the City, (what do I say) possessions or houses? no not to multip<sup>y</sup> coats or money; if we have food and raiment, let us be therewith content.

Jerome also writing to Nepotianus a Clergy man, sayes, I beseech you that you would not transform our spiritual warfare into a carnal one, nor imagine your self in the Clergy as if you were in an army, getting spoiles, nor seek after no more than when you came first into the Clergy, lest it be said to you, Their lot shall not profit them.

Mascon 8.  
as. 5.

Neither in any general or Provincial Council was there any Constitutions made for the right of payment of tythes, till the year 586. in a Council at Mascon in the Diocesse of Lions: neither is this Council received into the body of any of the Canons, the Council consisted of all the Bishops of King Ganthoms Kingdom, onely some Provincial Councils and secular Constitutions betwixt the sixth and 800 yeares, which supposed tenths to be due, but they were disposed of diversly; now to the Priests, now to the Abbots, & now to the Poor, according to the mind of the giver, the quantity was only arbitrary, but judged that some kind of offering was necessary. Neither till near 800 yeares was there any general law that remains in publick, that is of credit, ordained any law in the Western Church, and for the Eastern Church never any law that mentions Tythes. And further it is observable, that though there were divers National and Provincial Councils held, which supposed them to be due, as divine right, and that lesse than a tenth part ought not to be offered, yet was there no commandment, or name of tenth in the first eight general Councils.

And though divers of the Fathers, Popes, and Bishops, did declare, that Tythes were due, and ought to be payed, yet till the ninth general Council held at Lateran under Pope Calixtus the second, about the year 1119. mentions Tythes, but speaks only

which as had been given to the Church by special consecration, at that time people being led to believe that riches ought to be given for the use of the poor, did dispose them to the heads and rulers of religious houses (so called) who kept open hospitality then, for the relief of the poor, entertainment of strangers, and supply of the widows, as is testified by *Cassian the Hermite*, but the council held under Pope *Alexander the third*, 1180. seeing much given to the poor, and little to the Priests, made a decree to restrain peoples freedom, and indeed about this time much wickedness, and self-love, and covetousness was crept into those houses, or Monasteries by that time, as Histories do relate.

About this time there was no Law, Canon, or constitution of a general Council as yet found, that did command riches to be given, or expressly supposed their duty of common right; before the Council of *Lateran* held in the year 1215. under Pope *Innocent the third*, about which time the Popes power was grown very great and powerful, for about this time every man might have given his riches to what Church he would, and people had more mind to give them for the poor, rather than the Priests, as may be understood from the complaint of *Innocent the third*, he preaching on *Bachan* charity saies, *dedit proprium & reddit alienum*, &c. and went out heavily against those that gave their riches and first fruits to the poor, and not to the Priests as hainous offenders, yet about that time no regard was had to the nature of the encrease, but whatsoever did arise in profit, whether by trade, merchandize, or husbandrie, the tenth was required to be paid, but when Pope *Innocent* had commanded, so then no scruple was made of it, but another took it with too much credulity, neither till this time, were *Excommunications* sent from *Rome* so frequent, to put in execution that which had been established in two former Councils against that challeng'd part of the Laiery, for the Laiery had enjoyed their liberty from the beginning of Christianity, to bestow or retaine them to whom they would in most places till the year 1200.

About this time, notwithstanding the land occupiers in divers places, as the Bishop of *Matera* complained to Pope *Innocent*, that in his Diocese, they, viz. the Laiery divided their tythes at their pleasures; and arbitrarily gave part to the Church, part to the poor, and part to their kindred, likewise in divers places the thing

Cap. 53. in ex  
tor. de d. f. c.  
33. cum non  
fit vide a ca-  
put. pro. sec  
7. Seldin.

was so much in controversie, whether that parishes had any due to tythes or no, That we see particularly in the Diocesse of *Valencia*, 1320. which was, that every man wheresoever he liv'd, he might declare himself to be of what Parish he would, and to that only give his tythes.

The opinion of the *Canonists* in answer to a question, viz. *By what immediate Law that tythes were payable*, they are divided among themselves, Some say, *de jure Ecclesiastico*, others *jus Naturale*, others *divinum morale*; The *Canonists* with one consent do ground themselves upon the letter of some of those passages of *Provincial Councils*, *Fathers* and *Popes* before mentioned, generally deliver that predial and mix'd tythes are due to be payed *jure divino*, and they usually cite the Levitical precepts to justify it, for they take this Ecclesiastical Revenue to be no otherwise due to the Clergy by common right (whom they to the utmost maintain as they reason) may as a supreme Steward of Clergies maintenance dispose of this or that particular part of it to where he will, and this was their common opinion.

Selden his hist.  
upon tythes.  
c. 7.  
Ad Tit. de pa-  
och. & al pa-  
och. extra &  
significavit,

But for *Personal tythes*, they yet agree to be *jure divino*, although Pope *Innocent* the fourth make it a wonder to see any man deny it, and divers of them follow him, the best authority, they bring for personal tythes is that of *Deut. 12*. Where tythes and the offering of your hands, are spoken of, and this is a received ground amongst them, that the tenth is due to the Church *jure divino*, and so would hold up the first Priesthood, and figures against the second who is the substance, only for coverousnesse sake.

So Cora, An-  
var, Varvar,  
foliue l. i.  
c. 17.

But some *Canonists*, and those of no small note, that agree the determination of the tenth to be only *de jure Ecclesiastico*, and thus no more *jus Naturale*, or *divinum Morale* is in it, then what commands a competency of means to be given to the Priesthood, but they are mingled and confounded among themselves, and the bottom they have is either from the Popes authority or from the Jews, also many Divines and Schoolmen were at great contest, and their Judgments are various as the former.

The Divines about this time have had several determinations and Doctrines about this point, some hath held it, that the tenth considered *quoad quoniam partem*, or as it is a determined, part devoted from that number is only due by *Law Passive and Ecclesiastical*, but

(21)

is for the sustentation of the Clergy, it is due *by the divine Law as they call it*, and so they interpret it from the *Levitical Commandment* of tythes, but others say it is a *Judicial or Ceremonial*, as some will have it, and that it hath been brought into the Law of the Gospel, by Ecclesiastick Doctrine, and Constitutions, others say it is, *by the imitation of the Jewish state ordered by the Almighty*, and in that regard, *per vim obligativum, viz.* by a continued force of it under the Gospel, and that the Church was not only bound to this part, but might as well have ordain'd the payment of a ninth or a seventh, this is commonly taught by the old Schoolmen, *Hales and Aquinas, Henricus de gandavo, Cardinal Caietan*, and divers others.

The second opinion among the Divines is of those that held it to be *meer almes*, and not to be payed to the Ministers of the Gospel by any parochial right, as a necessary duty to the Evangelical Parish, but that they might be detained and disposed of at the owners will, especially if the Pastor did not well perform his office; of this were both some of the religious Orders in their preaching, and also others opposite enough to them in Doctrine, *The Dominicans and Franciscans*, who began about the year 1210. and had in their Monasteries great store of Schoolmens writings, made it a painful Doctrine to themselves, though there was a truth in it, they determined that it was not due by *divine right*, but only due as *alms*, or due of charity, not of justice or judicial Law, but to be arbitrarily disposed of accordingly, to such as took any spiritual labour, and with them agree the *Mendicants*.

Likewise about 800. 900. and a 1000. and after that tyths were called the *Lords goods*, and the *patrimony of the poor*, when as also the Council at *Nantz* declared the Clergy were not to use them as their own, but as commended to their trust, they were not then given to the Clergy, but to be disposed of to the use of the poor.

Furthermore, at a general Council held at *Lyons*, under Pope *Gregory* the tenth, in the yeare 1274. when Religion was only made a cloak for coverousnesse, and they sought their gain, and not the good of souls, it was then constituted that it should not be lawful thenceforth for men to give their tythes at their own pleasure, where they would as it had been before, but pay all their tyths to the mother Church; by which it may be seen, that though the

Vide Zona in  
Confil. Gang. 7.  
Nantz Cour. ce.



people who then generally were Papists and in the midnight of Popery, did believe they ought to pay tythes then, yet were rather willing to dispose of them where they pleased, till the Popish Councils restrain'd their liberty.

Concil. Trent.  
Non sent se-  
rendi qui va-  
riis artibus de-  
cimas Ecclesi-  
is, &c.

But the great Decree that speaks most plain, and till which nothing was given forth which did directly constitute them, but rather still suppos'd them as a due by some former right, was made at the Council of Trent in the year 1560. and yet that great Council follow'd the Doctrines of their Fathers, and said, *they were due to God*, but had no new authority for their great decree, which they commanded to be obeyed under the penaltie of excommunication.

Having thus briefly past over the Ecclesiastical State, first of the Jews; secondly, of Christ and his Apostles time; thirdly, of the state of the Church near to their time, and the judgement of them which are reckon'd the most learned and Orthodox men, and Fathers of the Church in every age, till the very height of the papal domination, and hath given some true understanding in every age to the point in hand; It will be requisite that something be said more particularly concerning this Nation, and the practice thereof, and what hath been said with, or against this particular concerning Tythes.

Bed. l. 1 26.

About the year 600. or soon after, *Gregory* the first who was the first Pope of *Rome*, sent over *Augustine* the Monk into *England*, who was a *Canon regular*, by whom *Ethelbert*, King of *Kent*, was converted, as they call it, but it was but to popery, he and his Clergy along time after followed the example of the former ages, and imitated the practice of the Apostolick primitive Church, living in common upon the offerings of their converts, and those that received them joyn'd into societies, and with the receipt of the Offerings they maintain'd themselves, they repaired the temples of the Gentiles, which by the advice of *Pope Gregory*, were not to be destroyed, but to be converted to Christian service, and builded some houses, which they called Churches, in which the Priests exercised their shivings, for then the whole Diocese of *Canterbury* was indeed the only limited Parish in regard of profits; and whatsoever was received through the Devotion of good Christians, as they were called, made up a common treasury for the whole Diocese, so that it was no matter of what place the bounny was offer'd, so that it was with-



(23)

in the Diocesse, the truth of this is confirm'd by that of *Augustine* in his question to *Pope Gregory* touching the Bishops, whereunto the Pope answers, the custome, saies he, is generally to make four parts, one for the Bishop, for the Clergy, for the poor, and for the reparation of Churches, but he doth admonish him in tendernesse to the *English Saxon Church*, that he and his Clergy should use the community of all things, as was in the primitive times in the Apostles daies, but afterwards having brought a great part of the Nation to their faith, they began to preach up the old *Roman* doctrine, That tythes ought to be payed to God and holy Church, as the phrase was, and having taught the people that pardon of sin, and the joyes of heaven were meritted by good works, and the torments of hell evaded by charity, it was no hard matter to perswade them to give their tenths and lands, but also their ourward riches to those called Religious houses; then here and elsewhere may testifie in this Nation, they and the Clergy had almost gotten the third part of the whole land, so wonderfully befottered were the poor ignorant people, that had not a Law been against such excessive gifts, a farre greater part of the Nation had been in their hands; But how long this community amongst the Clergy continued amongst them, and the free offerings, fully appears not, but that it was not out of use till more then one hundred years after *Augustines* coming, that is till past even hundred years after Christ, as may be conjectured out of the testimony of *Bede*, which extends so far in the City of *London*, till the time of *Henry* the third, no tithes, as tithes, were generally payed, but only a Decree made, that for every twenty shillings rent a farthing a Sunday was to be paid, which came to fifty two farthings yearly, and this was given by way of offering, but was supposed as due, and the tenth part of the yearly Rent of their houses.

Extat. in  
exemplar  
Saxoni lib  
Linwood  
constit.  
vincia Ti  
dec. sanc  
gotiom.

As concerning Laws and Canons for Tythes among the Saxons, it is reported, that in the year 786, in the time of Pope *Adrian*, when his power began to grow great, he sent two Legats with Letters into *England*, for Reformation, as it was call'd; first to *Offa* King of *Mercesland*, and *Alfwold* King of *Northumberland*, who call'd a Council in the North, and *Offa* and *Kenulph* call'd a Council for the South, wherein they ordained, That a tenth of the fruit of the earth should be payed

payed as it was written in the Law of *Moses*; and when this Council had thus concluded by *Alswold*, the *Legates* and *Embassadors* took all the *Decrees* and *Canons* of the Council and carried to *Offa*, and he and his *Bishops* and *Abbots* did subscribe it with a *Cross* to it; likewise *Selden* makes mention.

That *Ethelulfe*, King of the *West Saxons*, in the year 855 he made a law, That the tithe of all his own lands should be given to God and his servants, and should be freed from all Taxes: But there is great difference among *Historians* about this Grant, some restrain it to the tithe of his own demesne lands, others to the tenth part of his land, and others to the tithe of the whole Nation.

About this time heavy pressures by *Danish* Invasions, and great Wars came on, so that he call'd a Council, where were present *Bernereddus*, King of *Mericia*, and *Edmond* King of *East Angles*, and they to remove the heavy judgment that was upon them, gives the tithe of all the land to God and his servants, as the phrase then was:

King *Athelstone* about the year 930, and King *Edmond* about the year 940, and King *Edgar* about 970, King *Ethelred* about 1010, King *Knute* about 1020 *Edward* the Confessor, and others of the *Saxon* Kings, made several laws for tythes, as *Histories* do relate.

Likewise the *Normands*, afterwards entring this Kingdom and subduing it, *William* the Conqueror confirmed the Liberties of the Church, Also *Henr. 1.* and *Hen. 2.* did the like, and King *Stephen* also:

The Reader may understand the principles upon which these men acted, and the Doctrine then that was believed by them, and maintained to be good by *Prelates* of that age, That heaven was merited by good Works, and sins pardoned for works of Charity, which works was chiefly reckoned to be good by the *Prelates* of that age, when some Monastery was builded, Church or Chappel so called, and dedication of lands and goods to such places, for the health and happineffe of their souls, they had perswaded many men almost out of their Estates, leaving their Heirs and children very poor. Many instances thereof might be given; but one or two for manifesting the truth of this, King *Stephen* in his dayes gave to the *Priory* of *Eve* in *Suffolk*, as may be  
seen

(25)

ten in an original Charter of his, made to the said priory, wherein he gives the tenths of all his Manors of *Stedbrook*, *Rad-jug*, *Seldia*, *Bedima*, with divers other places, for the pardon of his sins, and obtaining the joyes of heaven; and not only, he gave it for the healk of his own soul, but for the soul of his Father and of his Mother, and of his Uncle, and interceding Kings to the use and end aforesaid.

Likewise out of another old Charter, granted by *Ralph* then Bishop of *Chichester*, to the Abbey of *Battel*, the tenths of *Vulnare*, of *Hennam*, and of *Servin*, and of *Lazein*, and *Badhurst*, and the tenths of many other places to the said Abbey, for the healk of his own soul, and the healk of the souls of his Ancestors.

Also out of the Charter of the Monastery of *Ridding* in *Herefordshire*, in the time of King *John*, *Walter Clifford*, for the health of his Fathers soul, and of his Wives and Children, doth give the whole Tenths of *Hamensca* unto the Church of *Lem-fa*.

But notwithstanding the many Laws, Canons, and Decrees, of *Kings*, *Popes*, *Councils* and *Bishops* (alluding to the page before) that every man ought to pay the tenth part of his increase, yet it was left to the owner to confer it where he pleased, which made so many rich *Abbies* and *Monasteries*. And till the year 1200, or thereabouts, every one gave their Tythes at their own pleasure, which made *Pope Innocent* the Third send his Decretal Epistle to the Bishop of *Canterbury*, commanding him to enjoin every man to pay his Temporal goods to those that ministered Spiritual things to them, which was enforced by Ecclesiastical Censures; and this was the first beginning of general Parochial payment of tythes in *England*, this his Decretal was admitted, and enjoined by the Law of the Nation, King and People being then Papists.

The Decree of the *Pope* receiving all possible assistance from the *John Wick-*  
Bishop and the *Priests*, in whose behalf it was made, did not on-  
ly in a short time take away the peoples then desired right to give of Fox his A  
their Tythes to those that best deserved them, but did also and Mon.  
much corrupt the Clergy, that in the time of *Richard* the second,  
*Wickliffe*, our famous Reformer, did make a heavy complaint

to

to the Parliament in these words following, 'Ah Lord God,  
'where this be reason, to constrain the poore people to find a  
'worldly Priest, sometime unable both of life and cunning, in  
'pomp and pride, covetous and envy, gluttonnesse, drunken-  
'nesse and lechery, in Simony and Heresie, with fat horse and  
'jolly, and gay saddles and bridles ringing by the way, and  
'himself in costly cloaths and pelure, and to suffer their wives  
'and children, and their poore Neighbours perish for hunger,  
'thirst and cold, and other mischiefs of the world: Ah Lord  
'Jesu Christ, sith within few years men paid their Tythes and  
'Offerings at their own will, free to good men, and able to  
'great worship of God, to profit and fairenesse of holy Church  
'fighting in earth: why it were lawful and needful that a world-  
'ly Priest should destroy this holy and approved Custome, con-  
'straining men to leave this freedome, turning Tythes and Offer-  
'ings unto wicked uses.

A cloud of witnesses might be brought out of the ancient Fa-  
thers, and also latter testimonies who witnessed against them,  
and divers Martyrs, some wheteof were put to death, others grie-  
vously troubled, and suffered long and great imprisonments, as  
*John Hus*, *Jerome of Prague*, the famous Reformer *John Wickliffe*,  
who is spoken of before, and *Walter Brute*, *William Thorpe*, *William Swin Derby*, and it was generally the judgment of all the  
*Wickliffians* and the predecessors of the Protestants, the *Bohemians*  
being descended from the *Waldenses*, they did professe and held  
out, that all Priests or Ministers ought to be poor, and to be  
content with free gift, or what the people freely offered them,  
so saith *Aeneas Sylvius* in his *Bohemian History*.

And it is one of *John Wickliffes* Articles, whose works are as  
much esteemed of by the Protestants of Eng'and and Bohemia, as  
despised by the Papists and their Clergy, having his bones taken  
up and burnt 41 years after his decease, and his Articles con-  
demn'd by the Council of *Constance*; his own words are, *That*  
*tythes were and are a free gift as among the Christians and only for*  
*alms; and the parishioners may, for the offence of their Curates, detain*  
*and keep them back, and bestow them upon others at their own will and*  
*pleasures.*

And his proposition aforesaid is maintained by that godly  
mar-

*Aeneas Sylvius*  
in *Bohe-*  
in *history.*

his *Art.*  
Mon. pag.

*John Hus* who was burnt for his testimony at Con-  
stance, but take his own words, *That the Clergy are not Lords*  
*possessors of Tythes, and other Ecclesiastical goods which are*  
*given, but onely stewards, and after the necessity of the Clergy*  
*satisfied, they ought to be transported to the poore. And as*  
*the Clergy doe abuse the same they are thieves and robbers,*  
*and Exilegious persons, and except they doe repent, by the just*  
*judgements of God they are to be condemned.*

*Acts and Mo-  
numents p.  
605.*

*Ambrose* Preaching upon the 16. *Luke* Give an ac-  
count of your Stewardship, &c. From hence he infers that the Clergy  
are not Lords but rather Stewards and Bayliffs of other mens Sub-  
stance, farthermore *Jerome* writing to *Neposianus* a Clergy-  
man saith, *How can they be of the Clergy, which are commended to*  
*manage and despise their owne substance, and yet to take away*  
*from friends, is thiefe, to deceive the Church is sacriledge, and to*  
*take away that which should be given to the poore.*

*Ambrose upon  
the 16 Luke.*

*Bernard* in his Sermon upon these words, *Simon Pe-*  
*trus* unto *Jesus* *Luke* 17. from thence infers these words, viz.  
the goods of the Church are the patrimony of the poore, and  
the more thing the the Ministers and Stewards of the same (not  
the possessors) doe take unto themselves more then sufficient  
for a competent living, the same is taken away from the poore by a sa-  
cilegious cruelty.

*Bernard upon  
17. Luke.*

*Eusebius* in his treatise upon the pilgrimage of Saint *Je-*  
*rome* writes thus, *If thou dost possesse a garment or any other thing,*  
*when extremes necessity doth require, and dost not help the needy*  
*thou art a thiefe and a robber.*

*Eusebius upon  
Jerome.*

*Isidore* in his treatise *de summo bono*, Chap. 42. saith *Let*  
*the Bishop know that he is the servant of the people, and not Lords o-*  
*ver them.*

*Isidore de  
Summo bono,  
chap. 14.*

These and divers more authors that worthy man *John Hus*  
pleaded at a disputation in the University of Prague in vindica-  
tion of *John Wickliffe's* seventeenth article which was, that  
the Pope was a free gift in the time of Christianity, and accounted as  
any other.

In the reformed Church in Geneva they live upon free gift,  
tythes of all sorts are taken up for the use of the State, and  
for the publick treasury.

And that good man *William Thorpe* of whom I made mention before, who gave a large testimony against divers abuses come into the Church, it being the midnight of Popery, being complain'd of by the then Popish Clergy, and brought to examination in the year 1497 being accused before *Thomas Arundel* Arch-bishop of *Canterbury*, and *Chancellor* of England: He gives a very clear testimony about tythes how that they were no Gospel maintenance. In his answer he saith, that in the Law neither *Christ* and his Apostles took tythes of the people, neither commanded they the people to pay tythes, neither to Priests nor Deacons. And *Christ* and his Apostles preached the word of God to the people, and liv'd of pure Almes or free gifts: but after *Christ's* ascension when the Apostles had received the holy Ghost, they were labouring with their hands, and also he saith that *Paul* when he was full poor and needy, preached among the people, he was not Charge unto them, but with his hands he laboured not onely to get his own living, but also to relieve others that were poor and needy. And further he saith, Tythes were given in the old law to *Levi* and Priests, but our Priests come not of *Levi*, Ergo by the law our Priests cannot challenge tythes, for as the Priesthood is changed so is the law, but since *Christ* in the time of his ministry, and also his Apostles lived by pure Almes, or else by the labour of their hands, for the servant is not greater then his Lord: At which words the Bishop said unto him, Gods curse have you and mine for thus teaching. And further the said *William Thorpe* saith that those Priests that take tythes deny *Christ* to be com'd in the flesh, unto whom the Bishop said heard you ever *Lozell* speak thus, and further the said *William* saith that the covetousness and pride of the priests destroy the virtue of the Priesthood, and also stirs up Gods vengeance upon Lords and Commons, who suffer these Priests charitably, as the Arch-bishop said thou judgest every Bishop proud that will not goe arrayed as thou dost, by God I deem him to be more meere that goes every day arrayed in his Scarlet Gown, then thou in thy bare blew Gown: This is an answer much like a Lordings shop, and a tything Priest, but I refer the reader to the whole discourse and testimony of *William Thorpe* which is large in his Acts and Monuments.

Likewise *William Swinderby* in the Articles that are charged against

(29)

against him is, "That for an evil Curate to curse his hearers, excommunicate them for with-holding of his tythes is nothing but wickedly and wrongfully, getting from them their mony, for if saith he that the priest or curate be a wicked man, (as most of the tything priests are) If the parish-wardens doe pay him tythes, they are guilty before God of up-holding him in his sin and evil deeds, and further saith he, whereas Christs Law doth command to minister freely to the people, the Pope with his Law sells for money, whereas Christs Law teaches his Priests to be poor, the Pope justifies and maintaines priests to be Lords.

Acts and Mo-  
numents, pag.  
607.

Also with him doth agree *Walter Brut*, as is manifest by the Articles charg'd against him, viz. "That no man is bound to pay tythes in gospel times, 2. That if the Parishoners shall know their Curate to be bad they ought to hold from him their tythes. 3. That if any priest receive any thing by way of bargain or yearly stipend in so doing he is a schismatic and accursed. 4. That if we be bound to pay tythes in gospel times, then are we debtours to keep all the whole Law, for to say that men are bound to one part of the Law & not the another is not true, for this were to prefer one part before another, and to set the Law against it self. 5. Seeing that neither Christ nor any of his Apostles, commanded to pay tythes, it is manifest and plain, that neither by the Law of *Moses*, nor by the Law of Christ, that Christian people are bound to pay tythes, but by mens traditions: And all these foremention'd were opposite to the whole Nation of *Friars* of what order so ever, who suffered grievous persecution in our days, whose testimony yet lives, and will be priz'd in Generations to come, though they be gone to the Sepulchres of their Fathers. Also to these may be added the Articles of the *Believours* who were greatly persecuted for their Faith and be published about the year. 250. wherein a Divine writ as tythes since the gospel were denyed, whereupon they long since took away all temporalities from their ministers *Gerardus Leguillus*, also before *Wickliffe* was burnt for an Heretick, (as the Church of *Rome* reckned him) upon this account, and the great *Erasmus* gave the common exacting of

Acts and Mo-  
numents, pag.  
611.



Paul Grisaldus  
apud Camell,  
borell inconfili-  
orum parte.

Tythes, in his time no better name then *Tyranny*. Moreover the *Abbigenes*, *Bedemontane* Protestants have preferred their Religion without corruption longer then any Church with a ministry endowed with Tythes and Hire, in the world.

Likewise the Primitive times never wanted able Teachers, as the best Histories relate, although they lived either upon their labour, or the free gift of them that were Converted, but did trust their Lord and Master, who sent them out in his name and power, for the Conversion of Souls; this was very much unlike to the Ministry of this Generation, who knows not how to live by Faith nor of the Gospel, but rather by Jewish Tythes, or rather Popish Tythes, Stipends, Augmentation, Set-wages, Covenants, and Sallaries, or else the old proverb is truly verified, which sprang up in Popish times, *No penny, No Pater noster*, for evidence whereof there are hundreds in England within this twenty years, that when the aforesaid maintenance was taken away by any temporal Power whatsoever they have ceas'd their Ministry, and laid down their Commission, which they say they had from Christ, and made voide their Call, and all necessity of Conversation of Souls laid aside, we might bring the whole Nation for a Testimony in this, who hath been observant as to the Practice of the Ministry about the changes of Government which hath happened in the aforesaid time.

And the former Christians was not so disquieted among themselves with political complying Opinions, and Curiosities, Niceties, Distinctions and Contentions, although they had none of the aforesaid settled Maintenance untill *Constantine the Great* his time, when they began to grow rich, and give Lands and great Revenues to the Church; and then they began to Controvert and side in State matters, as is seen in the Councils of *Basil* and *Constance*, and divers other former Councils, and grew into pride, and idleness, and fullness, insomuch that Histories say a voice was heard from heaven, *this day porson hath been shed abroad in the Church*.

Great and large are the Testimonies that might be given in this particuler of the best men who were sufferers for Christ, although



although the greedy covetous hirelings of every age thought it a strange thing that they should deny the payment of Tythes, because some great Councells in the midnight of Popery had concluded them as due, some one way and some another; And the Clergy of our last age very unwilling to loof any thing that may be Commodious to satisfie their Coveteousness, though they have denyed the *Pope* and divers *Councells* in other particulars, yet in this point of Tythes, they wil allow of their constitution as *Jure divino*, and if that will not serve; having solicited the *Princes* of divers Nations to make some Laws for provision for their Maintenance, because they were sensible their Gospel would not Maintaine them, and now their greatest plea is become *Jure humano*, or as one of the *Pastors* of the Church of England lately said, *He cared not if the Devil was the author of Tythes, if the Law of the Nation did give him them he would have them whether the Parish would or no*: and I believe many of them are of his judgement, though they will not be so hardy as to deliver it in so open and shamefull words, but however them that have onely the powers of the earth to be their prop and onely refuge, and fleyes to the Hills and Mountaines that are but earth, temporary and mutable for their help, for their backs and their bellies, yet this doth not make voide the Testimony of them who abide in the Faith, and dare stand unto Christs allowance in point of Maintenance; for the work of the Ministry, as the Apostles and Ministers of Christ in the first age of the publication of the Gospel did, but take some further Testimonies that the truth of this may not seeme a new thing, or as yesterday, nor onely of the meaner sort, or of illiterate men, but even of learned *Rabbies* of our latter ages.

Antonius De Dominis the learned Bishop of Spalitto de repub. Eccles. lib. 9. Saith Christ himself, though he were Lord of Heaven and Earth, and the fullness thereof, yet would not he be possessed of great Lands and incomes, though he said the Fowles of the Aire have nests, and the Foxes have holes, but the Son of Man hath not where to rest his head, yet did not he imbetter his condition, although to the effecting thereof there needed no more then that he should will it to be so, Nor did he demand Tythes though he

Antibo. B. shon of Spalitto de repub. Eccles. lib. 9.

Luke 9. 58.

"was a Priest, after the order of *Melchizedech* indubitably;  
 "but whilest he went throw the Cities, and Villages Preaching  
 "the Gospel, and instructing men for the kingdom of Heaven  
 "and twelve with him, severall women that believed as *Mary*  
 "*Magdalen, Joanna, Susanna,* and others did minister unto  
 "him of their substance; Nor did he otherwise instruct his disci-  
 "ples who were Embassadors on Earth towards Man-kind  
 "in the beginning when he sent them out, he did not bid them  
 "for to receive Tythes, or teach people to pay them, but bid  
 "them to live upon Almes, carry not with you Gold nor Silver,  
 "nor any mony in your purses, not a Scrip, nor two Coats, nor a  
 "Staffe, *Supernumerari*, for the labourer is worthy of his meat;  
 "The disciples of Christ being thus taught by their great Master  
 "forsaking their lively-hood, and earthly possessions lived by  
 "Faith in God, who would not have sent them abroad, but  
 "that he would dispose the hearts of men accordingly in order  
 "to their substance, so they relyed upon their Converts for  
 "necessary supplies, and received their benevolence of several  
 "pious Women who Ministered unto them, for so saith *Paul*,  
 "have not I power to eat and to drink, have not I power to  
 "lead about a woman or a sister, as the other Apostles, the  
 "Brethren of our Lord and *Cephas*, 1 *Cor.* 9. 5. He at large  
 "and clearly sheweth how they who sowes Spiritual things  
 "ought to reap temporal things.

Luke 8. 1. 2.

Mat. 10. 9.

1 *Cor.* 9. 5.

Gen. 28. and  
3. 22.

"Likewise *David Pareus* in his commentary upon *Gen.* 28.  
 "and 2. and 22. Saith, that Tythes or Tenths were freely ar-  
 "bitrarily, a man might give them, a man might vow them,  
 "or he might not, even as he pleased before the Lord, but un-  
 "der the Law they were commanded to be given to the *P. Ieh.*  
 "and *Levites*, hence saith he, our Clergy men infer, that if it  
 "were so of old, then they are so now, but this doth not fol-  
 "low (saith he) they had a divine Ceremonial right, but  
 "that's now ceased; they had Tythes as a compensation of  
 "that lot they should otherwise have in land, Ours not, Ours  
 "have Towns, Villages, Manners, yea Countreies, and Provin-  
 "ces; nor is there any end of their insatiable Covetousness:  
 "And he concludeth, that when the Levitical Priesthood did  
 "cease, then did the right of that Priesthood cease, and the  
 "right

rights of tythes did revert to God, as Governour and Sovereign  
of the World.

Great and large are the testimonies that might be given, both  
of Ancient and Modern writers, who were the clearest in  
their judgments against tithes, how that they were noe Go-  
vernment maintenance, neither of Divine right doth belong to any  
Minister under the Gospel, who professeth Christ come in the  
flesh. But what I have already said in this particular might  
be sufficient, seeing so large things to this have been declared  
by other hands; but I am the more willing to instance divers  
Authors, who by our Protestants are owned as Orthodox, that  
they may be thereby thoroughly convinced that this is no new  
Doctrine, for which we suffer the spoyleing of our goods, and  
our persons imprisoned; but that the covetousnesse of the  
Clergy and Tithes have been testified against by many faithful  
and constant men in ages past, who died in the faith, who  
though they be dead, yet their testimony still lives, and will  
stand for ager. But you shall hear what state the Clergy and  
Ministry was in about the time of the Council of *Basil* in the  
year 1431, by *Lodovicus*, the Cardinal *Arlatensis*, a man very  
much praised for his constancy and wisdom in that Council  
of *Basil*: *Lodovicus* seeing the cowardlinesse of the Bishops and  
others of the Clergy, that they were more afraid to grieve tem-  
poral Princes, then afraid to offend God; and afraid to be  
smiled of their temporalities, rather than afraid that their  
soul should be devoured; *Albeit*, saith he, if you were true Bi-  
shops, and true Pastors of souls, you would not doubt so put your lives  
in hazard for your sheep; neither be afraid to shed your blood for  
the Church in the cause of Christ; but at this present, saith he,  
(the more is the pitty) it is too rare to find a Prelate in this world,  
even in this age, which doth not preferre his Temporalities before his  
spiritualities; with the love whereof they are so withdrawn, that  
they do study rather to please Princes then God, and confess God in  
private, but Princes they will confess openly, of whom the Lord speaks  
in his Gospel, every one that confesseth me before men, him will I con-  
fess before my Father which is in heaven, &c. And contrariwise,  
the Lord will not confess him before his Father, which is afraid  
to confess the Lord before men, for fear of loss of their world-  
ly

Basil's History  
by Eneas  
Sylvius.

ly glories, and temporal riches, and displeasing of Princes, of which it may be more largely seen in the History of the Council of Basil, published by *Eneas Sylvius*.

So you that doth profess reformation, and the Scripture to be your Rule, and your Ancient Fathers to be your examples, whom the Ministry of this last age hath talked of, and see now if you will own them in practice; do not reckon your selves any more as Ministers of Christ, who cannot be content with his allowance, and let forcing for maintenance by tithes alone to the Priests of the first Covenant, and let bargaining alone for Wages, and seek not hire of them you work not for; and if your Gospel will not maintain you, then have you great reason to question it, whether it be the very same that Christ and his Apostles preached in the primitive times: and it is manifest, as aforesaid, that they required no Tithes, Stipends, Augmentations, or Sallaries, neither was ever any such word heard of amongst them, as, *What will you give me, and I'll be your Minister?* And yet there was no complaint of any want for Christ asked his Disciples when they had been travelling abroad preaching the Gospel, though they had neither staff, nor scrip, nor money, *If they wanted any thing?* - and they said *Nay*. But this generation must know before hand, what is to be had at such and such a place; and what is it worth *per Annum*, or else no Gospel is like to be preached there. But if any one should ask the Ministry of this age, by what right they claim tithes? they cannot say by a better right then the Apostles had, nor I hope will not, for they pretend to be but successors of them. And if the extent of their Commission be enquired into, they will give it you in these words or the like presently, *viz. As my Father sent me, so send I you:* But if one ask if they will stand to this in all respects, I have little hope that they will comply in point of maintenance; I have good ground so to judge, even many at this day have boasted of their Call and ministry, and have thrown many into prison for these Popish tithes. For if a Law or Statute were made for the taking of them away, they would give over the publication of their Gospel, which demonstrates their Commission is not of God, or else why should taking away

tythes invalidate them? I desire they were tryed, who boasted of Calls and Commissions, I am afraid we should scarce find one in 500. that would open his mouth; for if the same were taken away, the effect would also fallow; if maintenance were taken away, their preaching would cease: but I shall return to speak something further concerning our Nation.

It is needful to inform the Reader a little, that when the new Doctrine was received in any Nation, that Nation was divided into so many *Bishopricks* as was judged needful; and every *Bishoprick* into so many *parishes* as were thought convenient (for Parishes are but of a late erection, as to which something may be hereafter said) for till then most preachers were sent out of *Monastries* and Religious Houses (so called) and the people at their own free will did give their tythes and offerings where they pleased, till about the year 1200, for till that time every owner of the nine parts did give the tenth to the Priest, or to the poor, as he would. But after that, Parishes being set up, and Priests appointed, and tythes paid to them, after 40 years possession, what before was owned for free gift, is now claimed as a debt, and prescription was pleaded by the Priests as their Just title; but people seeing themselves run into a snare, began to contend, but all too late, for the Pope being grown great, thunder'd out his Interdict against this Nation, Excommunicated the King, affrighted the Subjects with his Bulls, stuffed with Commination or Curses; and that against the very point of Arbitrary disposal of Tythes: and the Pope did highly insult over Kings and Princes about this time, witness *Frederick Barbroza*, *Hen. 6th* and King *John*, and some others, as the Histories of them make mention; so that by the power of the Pope Parochial payment came just to be settled, yet notwithstanding the English Parliaments not willing wholly to forget the poor, for whose sakes tythes were chiefly given, did make divers Laws, that a convenient portion of the tythes should be set apart for the poor of the parish for ever, as in the *Statutes Rich. 2d. 15.* and the 4th of *Hen. 4.*

The Pope having by these means brought in Tythes, and the

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Priests

Priests made a pretended title, by prescription they set up Courts, called *Ecclesiastical Courts*, which remains to this day (amongst them that say they are reformed) to recover their tithes by, and the Priests came to be the *Judges* of the Court, so people might easily understand what might be expected from them; yet them that did not pay, no greater punishment could they inflict upon them but Excommunication; Yet notwithstanding this general Decree, the *Pope* did dispense, and did give exemption to divers Orders of his Clergy (so called) to free them from payment, as the *Hospitallers*, *Templers*, and generally to all lands which belonged to the Religious Persons and Houses, which is the reason that divers at this day, who have any Land which sometimes belong'd to the *Monastries* now dissolv'd, say, they are tithes-free.

Now when the *Pope*, by colour of the Jewish Law (by which tithes were given to the Levitical Priesthood) had gain'd an universal payment of tithes to all his Clergy; he in further imitation of that earthly tabernacle, sets up a new building after the former pattern; and therefore to himself he claims First-fruits and Tenth, as a Successour of the Jewish High-Priest, Sins also he undertakes to pardon, *Cardinals* are appointed as leaders of the Families, *Mitres* are ordained for the head as *Aaron* had, *Synagogues* they built, now falsely call'd *Churches*, with *Altars* like the *Jews*, with *Organs* and Instruments of *Musick* with *Singers* and *Porters*, &c.

And into the form of the Levitical Priesthood they transform'd themselves, and this was taught for Catholick Doctrine at that time, and yet is still upholden, and pleaded for by the Protestant Clergy, thereby wholly denying Christ Jesus come in the flesh, the end of all Types and Figures. Likewise afterward *Henr. 8.* being a Papist, and believing the *Popes* Doctrine, as also did his *Parliament*, made a Law, that every one should set out and pay his tithes, as due to God and holy Church. Also a second Law in his time was made to the like purpose, for great need and reason he had, having dissolv'd the *Monastries* who had many tithes, and either had them in his own hand, or sold them unto others, to be held as Lay possessions. And they having no Law whereby to recover them,

him, he made a new Law to enforce the payment of them, he still restrained the Tryall of tithes in the Ecclesiastical Court.

After him also *Edward the Sixth*, in pursuance of his Fathers Law, made a Law for the payment of praedial and personal tithes, under penalty of Treble damages, who also retained the tryal to the Ecclesiastical Court; these Laws supposed them due to God and Holy Church, therefore they required every man to yield and set out their tithes as had been accustomed; likewise some Ordinances were made in that which was call'd the *Long Parliament*, in the time of the War, grounded upon the former Laws, for Treble damages; all which Laws were grounded on the *Popes Decrees* and *Constitutions*, and his ground is upon the Jewish Priesthood, as before is made good by strong supposal, all which indeed is without any true ground in Gospel times. For a Gospel-ministry I think it not amiss to add here by the way a complaint made to the *Parliament*, not long after the dissolution of the *Monastries* in *England*, when Lay-men began to possess appropriated Churches and Tithes into their hands; but with the words of *Loderick Mors*, sometime a *Gray Friar*, &c. *Exlicello dicto*, to that be Lords and Burgessees of Parliament House, I re- the complaint of *Loderick Mors*, alim impress. Geneva.

we pray in the Name of all my poor brethren that are *Eng-  
lishmen*, that ye consider well (as you will answer before the  
face of Almighty God in the day of Judgment) this abuse,  
and see to amend it, when as Antichrist of *Rome* durst openly  
without any vizard, walk up and down throughout *England*,  
who had so great favour, and his children had such crafty  
wits, that they had not only almost gotten all the best lands  
of *England* into their hands, but also the most part of all the  
best Benefices, both of Parsonages and Vicarages, which were  
the most part all improperd unto them (the Impropriation  
held by them were much more then one-third of all the  
Parish Churches in *England* (divided into three parts.) And  
when they had the gifts of any not improperd, they  
gave them unto their friends, of the which alwayes some  
were learned, for the Monks found of their friends children  
a School, and though they were not learned, yet they kept



' kept hospitality, and helped their poor friends; and if the  
 ' Parsons were improperd, the Monks were bound to deal  
 ' Alms to the poor, and to keep hospitality, as the writings  
 ' of the gifts of such Parsonages and lands do plainly declare.  
 ' And as touching the Alms that they dealt, and the hospitali-  
 ' ty that they kept, every man knoweth that many thousands  
 ' were well received of them, and might have been better if they  
 ' had not had so many great mens horses to feed, and had not  
 ' been overcharg'd with such idle Gentlemen, as was never one  
 ' of the Abbeyes, and if they had any Vicorage in their hands,  
 ' they set in sometimes some sufficient Vicar, though but sel-  
 ' dome to preach, and to teach: But now that all the Abbeyes  
 ' with the Lnds and Goods and inproperd parsonages be in  
 ' temporal mens hands; I doe not hear that one halfe penny  
 ' worth of Almes or any other profit comes unto the people of  
 ' those Parishes, your pretence of putting downe of Abbeyes  
 ' was to amend that which was amiss in them, it was far amiss  
 ' that a great part of the Lands of the Abbeyes, (which were  
 ' given to bring up learned men and to keep hospitality, and to  
 ' give Almes to the poor should be spent upon a few superstiti-  
 ' ous Monks, which gave not forty pounds in Almes, when  
 ' they should have given two hundred pound: It was amiss  
 ' that the Monks should have parsonages in their hands, and  
 ' deale but the twentieth part thereof to the poor, and preach-  
 ' ed but once a year to them that payed the Tythes of parso-  
 ' nages: It was amiss that they scarcely among twenty set one  
 ' sufficient Vicar to preach for the maintenance which they re-  
 ' ceived: but see now, that which was amiss is amended  
 ' as it is in the old Proverbe, It is amended even as the  
 ' devil amended his dams leggs, when he should have set it  
 ' right he brok it quite a pieces; the Monks gave too little  
 ' Almes and set unable parsons many times in their Benefices,  
 ' but now where twenty pound was given yearly to the poor  
 ' in more then one hundred places in England, is scarce one  
 ' meales meat given: this is a faire amendment, where they had  
 ' alwayes one or other Vicar that either preached or hired  
 ' some, now there is none at all, but the Farmer is Vicar and  
 ' Parson and all; and onely an old cast away Monk or Frier  
 ' which can scarcely sy his Mattens, is hired for 20. or 30.  
 ' shillings

shillings meat and drink, yea and in some places for meat and drink alone without any wages: I know, and not Pa-  
lores, but 20000. more, know more then 500. Vicorages and  
Parsonages, and thus well and Gospelly serv'd after the new  
Gospel of England, and so the Author goes on in his com-  
plaint, because that the maintenance was taken away, and  
there was a great famine for want of Pastours.

By all which may be seen what condition those religious  
houses, and Abbies, as they were called, were in at that time;  
and now they onely served to maintaine idle and super-  
stitious *Monks* and *Friers*, which did deceive the Nations with  
fabulous stories under pretence of preaching the Gospel, and  
now these benefices being taken away from the Papists, their  
Gospel ceased in England, and have been translated over and  
over unto divers Sects who separated from them; but 'tis to be  
observ'd that as the tythes and hire was taken away, and con-  
verted to other uses, their Sect did alwayes fall: And it is  
lamentation that these Tythes, and now forc'd maintenance  
which was first decreed by the *Popes Canon Laws* should now  
be holden up by them that profess reformation and separation  
from them, and Scriptures to be their rule.

Having thus briefly run over the Doctrin, Decrees, and Pra-  
ctices, and Opinions concerning Tythes, from the Apostles  
time downward, we finde them various, as may be understood  
by that which is before written, and the right of Tythes was  
never clear, but remain'd in controversie even amongst the  
most great and learned men in divers ages since the time of  
Christ, yea even amongst the greatest of P. pists in the time of  
the *Popes* domination, and in all ages there were that with-  
stood the payment of them untill this day, and many of the  
Martyrs for that amongst other things, suffered in the flames,  
and at great difference they ever were as about the end, the  
property, and the use of them, as may be hereby collected  
into severall heads: And first of all the Tythe among the  
Jews were payed to the *Levites* and *Priests*: Secondly, that  
they were not for the *Priests* onely, but for the *Strangers*, *Fa-  
therless*, and *Widows*: Thirdly, When the Levitical Priesthood  
was taken away by the coming of Christ, the Law for tithing

was

was also changed: Fourthly, That neither Christ nor his Apostles in their age never received any, nor demanded any: Fifthly, That in the beginning of the Church for the first 300 years, whilst the Simplicity of the Gospel was retained, no Tythes was either claimed or payed amongst Christians: Sixtly, But as the power of Godliness came to be lost, and the mistery of iniquity began to work, mens imaginations taught in stead of the doctrine of Christ, began to preach up Tythes, fetching the ground from *Moses* writings, that in the first practise of the payment of Tythes, after the apostacy was entred in, they were not payed as Tythes, but as free offerings and as the bounty of the giver, and were not given for the Ministers maintenance onely, but chiefly for the poor. It was no received doctrine generally that Tythes ought to be payed, till near 1000. years after Christ, that the *Pope* had set up his authority and dominion over the greatest parts of *Europe*: Seventhly, That after they were confirm'd by the *Pope*, and commanded to be payed, there was no compulsory law made but onely excommunication: Eighthly, After that they were accounted an Ecclesiastical duty, and never called a civil right, but were tryed in Ecclesiastical Courts: Ninthly, Untill about the year 1200, the common practice was for every one to bestow his tenths where he pleased: Tenthly, They were first brought in as a duty owing to God and to the Church, and so was required & enforced, and therefore there is no civil property or right in him that claimes them: that first fruits and tenths are but a late invented thing, & claim'd by the *Pope* as successeur to the Jewish High priest as he sayes. Eleventh, That Tythes were the same in the ground and foundation, whether claim'd by a Priest, Impropiator, or by an Abbey, and differed nothing but in the person of him that possessed them: Lastly, All may see the declining estate, the corruption and error that crept in among men, after the power of truth was lost, so was the fruit also, which caused such earnest pressing to needfull contributions, and then afterward was it necessary for Laws and Decrees to enforce them, but in the beginning it was not so; while that Purity and Simplicity of the Gospel remain'd, for then their Charity abounded, even oftentimes beyond

(41)

beyond their ability, to whatsoever need the Church required.

But now to proceed to answer some other pleas which are come up in these latter dayes, for now the Priests of this age begin to be ashamed to make claime for Tythes *Jure Divino*, they have been so beat out of that their hole, and their plea *Jure Ecclesiastico* was but determined in the midnight of Popery, and they are ashamed to derive their Authority from the Law or his Decrees, but now humane right is pleading, sometimes by gift of Kings and Princes, others plead the temporal Law of Kings and Parliaments, others plead prescriptions by legall right of their possessions, others plead a legall right by purchase, and lastly the Priests they pleade the equity of the Law of Moses still to be in force, and alleadges all the Scriptures in the New Testament for their proofs, unto which hereafter somewhat is said, these are the most pretences that of late hath been made by the Priests of our dayes, or the maine reason that hath been alleadged for Tythes; and first whereas they pleade the gift of Kings, as one by King *Eschelwolfe* as before in this book: To that is answered, that if it could be proved, that if the whole land had been in the particular possession of any such King they had said something, but by what right could he give the tenth part of all the increase, and fruits of the labours of all the people of his Dominions, who had no legall property therein? but if King *Eschelwolfe* grant must be the foundation of Tythes, then how many succeeding Kings and Bishops have violated his deed, by appropriating them to *Monastries & Abbeys* and such like houses, which shews the vanity of this argument. Another argument which seemes more strong is urged, that the temporal Lawes of Kings and Parliaments say, By the Law, that they have reserved a propriety to the tenth part as any hath to the ninth of their Lands.

Ans. To such may be said, that the Law doth not give any man a propriety either in Land or Tythes, or any other things, but doth only conserve and preserve every man in his proper right, whether by gift or by purchase, or by descent, and doth secure him from the injuries or violence of another. But let's not be deceived

deceived with a new formed pretence, lately taken up to blinde the simple mindes with a name of legall propriety & civil right, for that's but a meer Shift, for I may give my Land which I have by gift, purchase or inheritance, or I may sell it, and so cannot they that seemes to lay claime to Tythes, but it matters not much what any say, when they see their other claimes will not serve, they would evade and Shift from one thing to another to blinde people.

But lets hear what the makers of the Law saith of them, though in the height of Popery, passing by the *Saxons* times and *King Stephen*, who in their blinde superstition, being perswaded thereunto by the Doctrin then taught of the Popish Clergy, that remission of sins was obtain'd by good works, as aforesaid, they gave divers gifts and tithes for the health of their souls, and their Fathers souls as is aforesaid; but lets come to *Henry the eighth*, upon whose Law all others that are since made are builded, who in his time cast off the *Pope* Yoke; in that Act concerning Tythes it is declared, *that Tythes were due to God and holy Church*, and they blame men for being so wicked as not to pay them and therefore that Law is made; and here is the ground of their Law, viz. not any property or civil right in Priests or others, for the Law requires them as due by Divine right, and therefore cannot be by any civil or temporal right, (for a man to claime that by humane right from humane law, which commands them as due to God and holy Church as that *Stat. of Hen. the eighth* doth) is but a meer juggle and decelt, and that Law of *Hen. the eighth*, and the rest since, takes them as granted due to God and holy Church, but if they be not, but onely supposed as a day, then the Law cannot be binding, as they are in all the Statutes.

That Tythes were never till of late pretended a civil right, is plain, for as they were imposed by the *Pope*, so they are tryable in his Courts, and those very Statutes which do please made by late *Parliaments*, appoint them to be tryed in *Ecclesiastical Courts*: And the Act of 32. of *Hen. the eighth*, Tythes are their called *Spiritual gifts*, and therefore no temporal or civil right, for before the dissolution of the *Monastries* in *Hen.*

the eighth day, yes, they were never called a temporal right.

But what is the property that is now claimed? It cannot be a person, or the Priest hath them not untill he enter into the office, & when he parts with his office he loseth his Tythes, so that the property cannot be in the Priest, but it was supposed due to the office, and what is that? It was a Popish office, when Tythes were first payed to it, how should the right continue now, the office being laid aside, and the Pope also that is now up.

Others who pleade a legall right by prescription, because they have so long possessed them, therefore they judge them to be right.

This was the old device of the Pope, first to preach that Tythes were due, and then to limit them to Monastries and Priories, when forty years were past, to claim that as a debt, which before was payed as Charity, or at the most as the free offering of the owner: and thus the Pope got first fruits and tithes and Peter pence, and great sums of moneys out of this Nation, and he might as well pleade his prescription in any of his branches can doe now; Is any so blinde as to see what poor things are now made to uphold to great an oppression, that hath no better support then this, *that is hath been long payed?*

Will the continuance of an oppression, give right to remove the grievance? How many great and heavy pressures hath and other things long lay upon the Nation, as may be seen in Henry the third, when the Pope got above one hundred thousand pound *per annum*, which was then more then the Kings Revenue. Now there is no such office in our plaine, for when Henry the eighth renounced the Pope was declared by Act of Parliament, assented unto by the King to be head of the Church, and all the Ecclesiastical orders were not to claim their Benefices from the Pope but from the King as by *Act of Parliament*; but this is more fully & largely set forth in a Printed paper by *Gerouse Brasen*, to which I refer the Reader.

As to the *Impropriations* which lay claim by purchase, they have bought the use of the Stare, and payed great sums of money

money for them, and may be many have no other Subsistance.

Unto this it is answered, that in the root & ground all this is a like, whether they be claimed by *Priest* or *Impropriator*, seeing those that sold them had no good title, these that are derived from them cannot then be good, but being it was the *King* or *State* that sold them, and that the whole *Nation* had the benefit of their moneys, and the *Nation* was eased in other taxes and subsidies and charge which unavoidably would have come upon the *Nation* at that time, seeing the *Nation* had the generall profit, it is equitable and just, when they cannot see what is sold, that the impropriators should have their moneys repayed, which went to the bearing and paying of the publick charge of the *Nation*: and it is reason that it should be payed, by the *Nation* in generall, and so there would be no detriment to any particular person; onely it is required that the rate be moderate, for it is believed upon good grounds that the value was but little, and the rate small which the impropriators payed for them, because of the charges and hazards that was upon them, for the purchaser could buy more, then what the *Monastries* had, which was dissolved by *Henry the eighth*, and these *Monastries* were to finde a sufficient *Priest* or *Curate*, which had his allowance out of them, and a convenient portion of *Tithe*, and likewise a portion of the *Tithe* was for a part yearly for the maintenance of the poor of the *Parish* for ever, as is evident by divers Acts of *Parliament* after the dissolution of the *Monastries*; these foresaid charges were to continue upon them as before, as may be seen at large in a Treatise called the poor *Vicars* plea.

Others say the *Lanes* were made by *Parliaments*, the representatives of *People*, and though that *tythes* were not due before, yet they might give *tythes* because as their owne, they being the body of the *People*.

Ans<sup>r</sup>, This supposeth a particular donation of the *People* not onely in their *Legislative* capacity go binde themselves by Law, but by a particular Act of *Free gift*, but it is evident that the *Act* never intended any such thing, for it gives nothing, nor commands what was given before, and as to this or all other Laws that *Princes*, *Parliaments*, *Popes*, *Councils*, *Bishops*,



what ever else was by any man made for the payment of Tythes since Christ Jesus came in the flesh, joyn'd all together, doe they all or any of them binde the conscience? for if they be not due by the Law of God, as hath been proved before, that they are not, who hath set them up? the Laws of men, the best, and what is man or the sons of men, that can make Laws in the place, where God disannuls his own commandments, *Heb. 7. 12.* As is manifest in this point of Tythes by the precedent Scripture, verily it is better to obey God then man, for Christ hath not put that power into any mens hands to make a compulsory maintenance for his Ministers, seeing that his Apostles and Ministers, their practice was otherwise before mentioned.

*Objection.* But some may say hath not the Magistrates, Power as Magistrates, to command the payment of them to Ministers whom they employ.

*Answer.* If so as Magistrates, then the Turk, Tartarians, and Infidel Magistrates have the like, but it may be said, as Christian Magistrates.

*Answer.* Then may not France and Spaine, and Italy claim Tythe, for what Nation in Europe will not say they have Christian Magistracy, though a far greater part of them be Papists, and may not the Papists by as good right claim and receive maintenance for their Ministers as Henry the eighth, or any other could or can doe: but I would not be mistaken, I want about to lessen the Magistrates power in things temporal and civil, as to raise taxes, assessments, or subsidies, or other charges for the service, defence, and well being of a Nation, but I distinguish betwixt things temporal, and such as are called Spiritual, and so give unto Caesar the things that are his, and unto God the things that are his, in civil things or temporal things they have power from God to make Laws, and preserve a Nation in peace, and to raise taxes for the well being of a Nation, because in such things they are their own Masters; but in matters of Religion and Spiritual things no man ought to be imposed upon, every one must give an account to Christ, who is the head of the Church, and must stand or fall to his own Master: But this Law had been just in commanding Tythes, can it be

judged equall to give treble damages, where they are not pay-  
 ed: if a man be owing a just due debt, no more by the Law is  
 recovered, but what the debt is, besides the charges of the Law,  
 how cruel therefore are those injunctions, which in a matter  
 of so just scruple, require and impose the treble value, and  
 furthermore to be required by a Law to sit out the tithing,  
 makes a man a voluntary agent in that thing, against which his  
 conscience testifies, and he that cannot doe so, they sue and hale  
 before Courts and Magistrates, to get judgements of treble  
 damage; and by that judgement frequently being put into  
 the hands of such persons as will doe it effectually to the Priests  
 minde, they take away sometimes 6. or 7. yea oftentimes ten  
 fold damage, what I say in this particuler I can prove by many  
 witnesses in this Nation within this ten years; and though in  
 the *Ecclesiastical Courts* the ordinary might not examine a man  
 upon his own oath concerning his own Tythes, but now such  
 as make conscience of swearing, which Christ forbid, or that  
 they cannot themselves tel what tyth they had are cast into pri-  
 son for contempt, & there may ly as long as they live, and many  
 have dyed in prison upon that account. O what reformation  
 is this? what, compell a man himself to set out the Tythe  
 of his own goods to maintaine a hireling priest, it may be, a  
 idle server, a prophane one, or a turn-coat, and so to make a  
 man sin against his own conscience, or else take ten fold as  
 much, and not onely so but force him to swear or commit  
 him to prison, there to ly without hope of any relief: O  
 Priests is not this the wages of unrighteousnesse that beare  
 all this work about tithes and first fruits, and mortuaries & the  
 like, which are no other then the superstitious reliques of Popery:  
 O did but the *Rulers* and *Magistrates* know and consider what  
 havock is made through the Nation, what driving of goods,  
 Oxen out of the plow, Horses out of their teames, the Cows  
 from poor and indigent children, and what carrying of poor  
 and pans, and kittles, and fetching away the cloathes off, of  
 poor peoples beds, me thinks it should make the Nation  
 shamed of such cruel practices; or else of such Priests and  
 Tythes as are the cause of all this: manifold instances I might  
 give about all these things up and down the Nation, but  
 that

(47)

that I would not trouble the reader too much because they have been publickly made known before by other hands and pens.

There are some other that have claimed Tythes and a propriety in them, as that they are right by a divine right, and for it pleades *the Law of Moses*; but as to that I shall not say much more, neither is there any necessity for it, because that most of the Ministry are ashamed to make this plea.

Others have pleaded the Decrees, Canons, and Constitutions of *Popes*, and General Councils, Bishops and Convocations, and these have said that Tythes are due by an Ecclesiastical Right, and by that right generally under the Papal power they claimed them, and others paid them: And this continued in *England* till the *Popes* Supremacy was cast off by *Henry the 8th* and then he received First fruits and Tenths, but of this plea many are ashamed, or few will own as judging the ground too weak to claim it by, on Ecclesiastical right.

Lastly, The main and great plea of the Ministry of this last age, That Tythes are not due by the Law of God, because it was limited only to the land of *Israel*, and to the *Levites*, only they say the equity of the Law is still in force, which obligeth all to give a competent maintenance for the Ministry; and to maintain this, they bring in all the Scriptures of the New Testament which seemeth to encline that way; and because they know of no other way for maintenance, but by Tythes, as they are supposed now to be established, many have ignorantly gone about to make inferences and conclusions from them, as to prove their assertions. But to all which I give this answer:

That these plead not for Tythes properly, but for a maintenance by way of Tythes, as they suppose most convenient, &c. And the first Scripture they bring in, is *Luke 11. 41. You pay tribute of mint and rue, and all manner of herbs*: as also, *Matth. 23. You pay tribute of mints, and annise, and cummin*. Also *Luke 11. 12. I am not as this Publican: I pay tythes of all that I possess, &c.*

Ic

It is answered, That Christ spake this to the Jews and Pharisees in the time when the Levitical Priesthood was not ended, and they were bound by the Law, whilst it was of force, to observe this Ordinance amongst the rest, which were in the first Covenant, which was faulty, which continued until the time of Reformation, *via.* Till Christ was offered up, and said, *It is finished*, and was the end of the Law for righteousness unto all that believe; but it is manifest that the Jews then, unto whom Christ spake, were not believers, but were such as withstood the Son of God, and did not receive him, who was the sum and substance of all the types and shadows of that Covenant; and so this is great ignorance to conclude that because these Scriptures are written in the New Testament, so called, that therefore Tithing is a Gospel Ordinance; for it is manifest that these Scriptures had relation to the Jews who were under the Law, and not under the Gospel; and so their plea, as to this, is made void. But though Divine Right have been long pleaded, and are yet by some, but few are now left that will only stand to it; for, if Tithes be absolutely due, as by the Law of God, no custom, prescription, privilege, exemption, dispensation, law or constitutions of man or men, can acquit any from the utmost penny of the tenth part; but scarce the tenth Parson in *England* payes Tithes in kind, and many plead that they are Tith-free, and pay none at all; but if any will stand to this, and plead Divine right, then they are to be payed and received for the end and use for the which they were commanded; for the *Levites, Strangers, Poor, the Fatherless and Widows*, and then, where is the Impropriators share? And some Lawyers of late, of very good fame in *England*, have given their Judgement, That Tithes are not due by the Law of God.

Other Scriptures they seem to plead for the receiving of their Tithes, as *Rom. 13. 7. Render therefore to all their dues, Tribute to whom tribute is due.* And *Matth. 22. 21. Give unto Caesar the things which are Caesars, and unto God the things which are Gods.*

*Answer.*

(49)

*Ans.* Herein is a clear distinction betwixt the things which are *Cæsars*, and the things which are *Gods*; this speaks only of Tribute, and Customs, or Taxes, or Assessments, which the Civil Magistrate doth claim by Law and by Customs, for the preservation of a Nation, or conservation of every man in his proper and particular right; and herein every one ought to render Subjection and Obedience, not only for fear of wrath, but for Conscience sake. But these Scriptures hath no relation to Tithes at all, nor forc'd maintenance for Priests.

*Object.* But it may be objected, Hath not the Magistrate power to command or make Laws for the payment of Tithes, or what other part he will to the Ministry?

*Ans.* This was answered before; If God disannulled his own Command, *Hebr. 7.* for the payment of Tithes; who or what is man that he should make a Law, as well to contradict that his Command, as also on the contrary to establish them? And seeing the work of the Ministry is the work of the Lord for conversion of souls; and that he is the Lord of the Harvest, he provideth for his Labourers and Harvestmen whom he sends out, so that there need not any outward Law be made in this particular. The Ministers of old needed not, though believers were but few; and the Ministry of this age reckons whole Nations to be Believers, and yet they dare not rely upon them for their subsistence, but run to the temporal powers, to make them a forcing Law to establish their maintenance, which demonstrates they are not true believers, whom they reckon to be so, or else, that the Lord of the Harvest never sent them forth; or else, that they do distrust the Lord of the Harvest, who, they say, sent them out to preach.

Other Scriptures are brought to plead for Tithes, or at least some part of them, and forced maintenance, as *1 Cor. 9.* *Thou shalt not muzzle the mouth of the Ox when he treadeth out the corn, &c.* Ver. 7. *Who plants a Vineyard, and eats not of the fruit thereof? and who seedeth a flock, and eateth not of the milk of the flock?* Ver. 11. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things.*

*Ans.*

*Ans.* Unto all which I answer, That they which do believe, and have received spiritual things indeed, that they are enjoyed by the Doctrine of Christ, and of his Apostles, and not only so, but even from natural things, all that believers are largely taught their duty therein, to distribute and communicate freely unto them who labour in word and doctrine, and are sent out in the work of the Lord, that they be comfortably provided for by them that are partakers of heavenly and spiritual things from the Lord; as to go on in the warfare of the Lord; and to plant in the Vineyard of the Lord; yea, and it is agreed that the Ministers of Christ did not do these things at their own charge; but if they might not be muzzled that treads out the Corn, yet they may be muzzled that treads out no Corn, but runs ramping through the Lords fields and spoils the Corn, these ought to be muzzled.

Again, they that watch over a flock, though they may eat of the milk of the flock, yet they that kill them that are led, and feeds themselves with the fat, and cloaths themselves with the Wooll, and worries the Lambs, they ought not to eat of the milk of the Lords flock; and of such as they reckon Unbelievers and Hereticks, and they looks upon, belongs to another Master, and not to the fold of Christ, they ought not to clip and shear other mens Sheep. But in short, all the aforesaid Scriptures makes nothing at all for Tythes, or any part thereof, either from believers, or not believers; and these Scriptures also grant, that every man is the sole owner of his own labour and possession, yea ought every one freely to glorifie God with his substance, and to communicate to him that teacheth in all good things needful; and such sacrifices God doth well accept.

Again, Other Scriptures they bring, in which there is as little ground or footing as in the former, but that they are necessitated to get a shelter and a seeming cover for their practice to blinde people withall, that they may get their money: And so they bring, 1 Cor. 9. 10, 13, 14. For it is written, or saith he, It's altogether for our sakes no doubt this is written, that he that ploweth should plow in hope, and he that sbrisheth in hope, should be

made

made partakers of his hope. Ver. 13. And do you not know that they who ministereth holy things, live of the things of the Temple, and they that wait at the Altar, are partakers with the Altar, even as the Lord ordained, that they who preach the Gospel, should live of the Gospel. Upon these Scriptures, as upon the former, inferences hath been made to prove their lawful receiving of Popish Tithes, and forced maintenance.

The Apostle having travelled and laboured in the Gospel of Christ among the *Corinthians*, afterwards wrote unto them, exhorting them to steadfastness in the Faith, and also reproving the disorders that was amongst them, which was crept in, in his absence, which was sown by them of the Circumcision, who boasted themselves against *Paul*, and led away the heart of the *Corinthians* from him, as much as in them lay, into the liberty of the flesh, and looked upon *Paul* as in bondage, whereunto the Apostle useth plainnesse of speech, and tells them, that doubtlesse he was as an Apostle to them, and magnifies his Office, and declares also his power which he had received from Christ, as he told them, ver. 4. Have not we power to eat and to drink? And I and Barnabas, have not we power to forbear working? doubtlesse, yes: It was the same that Christ gave unto his Disciples when he sent them forth, with them that are worthy to stay, and to eat, and drink what was set before them; and doubtlesse they had power to forbear labouring with their hands, but they would not alwayes use it, least they should seem barthenfome, but laboured rather to make the Gospel of Christ without charge; so this which is alledged as out of the law, for the equality of it, as the Ox not to be muzzled when he made out the Corn, and a Husbandman Ploughs in hope to receive a Crop; and the thresher thresheth in hope to get out the corn; even so, he that ministereth in Word and Doctrine, in the faith and hope, is also made partakers of his hope, and goeth not to war of his own charge, but Christ maketh provision for them, and opens the hearts of people to contribute freely in the work of the Lord, and for his service. And seeing the *Corinthians* allowed this power unto others, who sowed dissention among them, the Apostle urgeth it that he much



more had power, though he had not used it. And further, like as they that ministred at the Temple, who were partakers of the Altar, as God had appointed them; likewise now they that preach the Gospel, live of the Gospel, as God hath ordained it. But that clause, *ver. 14. [even so]* hath been miserably strain'd by this last generation of teachers, as though they that preached the Gospel should live of Tythes, even as they, *viz. the Levites* that ministred at the Altar, did live of the Offerings and Tithes that pertained to the Altar. But there is no necessity to understand the words *[even so]* as thereby to infer, that they who preach the Gospel should live of Tithes; but as the *Levites* liv'd of Offerings and Tythes, that ministred at the Altar in their day, even so, they that minister the Gospel, should live of the Gospel in their day, and be content with Christs allowance. And, as the Apostle saith elsewhere, *having food and raiment, to be therewith content*; for to live of the Gospel, is not to live of Jewish Tithes, or Popish Tithes, nor forced Maintenance, for this is contrary to the practice of the Ministers of the Gospel; for we never read of any commandement given for payment of Tithes under the Gospel, neither exhortation to any, neither reprehension of any for not paying, in all the writings of the Apostles; so that we conclude, there is none due, neither ought to be received by any Minister of the Gospel; but people being generally taught, that the Scripture is the foundation of Faith, and practice of Christians. The teachers of the last age, they know that people will expect to have some ground or Scripture for proof of their arguments or pleas, and they not having what they could desire, brings such as they can get, miserably turning and twincing, perverting and straining these and the like Scriptures before mentioned to blind people withal; but the day is manifest that discovers all the crooked paths, and windings, and turnings of the old Serpent, and ministers of unrighteousnesse, and wages of unrighteousnesse.

But another seeming hold, is, 2 Cor. 11. 8. *I robb'd other Churches, taking Wages of them, to do you service.*

*Ans.*

*Ans.* Here the Apostle shews how he had behaved himself amongst them, though he had power to eat and to drink, and to forbear labour, and to receive of them (to wit, the *Corinthians*) those things needful, yet he had not done so for reasons given; before mentioned, and in divers other places, though he saith, whilst he was present with them, that he wanted, as in *ver. 9.* And had preached the Gospel freely unto them, *ver. 7.* and did not use his power as aforesaid, but received something from the Brethren of *Macedonia*, which was freely given and ministered by them, amongst whom he had ministered before; and he made use of this, even while he was in the *Corinthians* work: and this he took, being offered freely by the *Macedonians*, that he might preach the Gospel freely among the *Corinthians*, and this he reckoned as wages, and as taking from others, that he might serve the *Corinthians*, and that he might keep himself clear, and not be burdensome; but this was ingratiously done of the *Corinthians*, seeing it was that which they freely allow'd unto them, and had deceived them, to wit, false Apostles: but what doth all this prove for Tithes and forced maintenance? even nothing at all; but on the contrary, proves receiving freely that which was given freely by them, unto whom he had preached freely, and the ingratitude also of the *Corinthians*.

But being willing to answer all the Pleas and arguments that we have heard, and all the Scriptures in the New Testament (so called) which hath been brought in for a plea, by the Ministry of this last age, that their cover may be rent, and their vail done away; and the feebleness of their arguments shewed forth; that people may see, they are without foundation, or are grounded bottomless for these challenged Tythes and forced maintenance: and that all may see we doe not suffer imprisonment, and spoiling of our goods wilfully, or ignorantly, but for our abiding in the Doctrine of Christ, and keeping stedfast to the ordinances, and order of the Gospel in the purest time of the publication thereof; but take one other Scripture which they all edge and I have done, which is, *Heb. 7. 8.* And *brethren that dye doe receive Tythes, but there he receiveth them of whom it is witnessed that he liveth.*

*Ans.* Unto which I answer, because this is written in the New Testament so called which they ignorantly call the Gospel; therefore because this word ( here ) is mentioned in the Scripture; they have concluded that the Ministers of the Gospel doe receive Tythes, which they as miserably wrest as they doe the words (even so) for here the Apostle is exalting the Priesthood of Christ above the Priesthood of *Levi*, and shews that *Melchizedech* was greater then *Abraham*, after whose order Christ was made an High Priest, and that *Levi* payed Tythes in *Abram* unto *Melchizedech*: and these words, Here men that dye receive Tythes, hath wholly relation unto *Abraham* and to *Levi* in that Covenant, and not so much as any shadow at all of paying or receiving Tythes in the second Priesthood, for if perfection were by the Levitical Priesthood, what further need was there that another should arise after the order of *Melchizedech*: And all the aforementioned Scriptures, which are the greatest seeming ground that the Ministry of this last age pretend Tythes and forced maintenance from, proves nothing at all, but rather to the contrary, as hath been said & much more might be said; for it is manifest that all the Ministers of Christ never received any Tythes or forced maintenance from the world, who were in the unbelieve, neither of them who were not of their Church, nor of such as they reckoned as Hereticks, but this last generation of Apostates exceeds all that ever went before them, in Covetousnesse; if they be but remaining within such a Parish (which was first set up by the Pope and his *Emessaries*, and ratified by the Princes of the Earth, that have drunk the whores Cup) whether they be believers or unbelievers, prophane, Schismatickes, or Hereticks; yea or such as they'l curse and give up to Satan; Tythes and forced wages, mortuaries and oblations, besides many other things that they claim as due, this they must and will have; and will tell you he that Preacheth the Gospel must live of the Gospel? O sad generation who fills the world with darknesse, and blindes the mindes of people, may it not truly be said and looked for; that which was Propheesied of old, and came to passe concerning the Levitical Priesthood, when they had violated the Commandements of the Lord:

(55)

*For your sake shall Zion be plowed as a Corne field, and Jerusalem become as beapes :* and truly I doe reckon it as one of the maine transgressions of the Ministry of this last age, which should have been leades of the people, but have caused them to erre ; that the Nation hath been plowed up and turn'd over as a husbandman turnes ground, and therefore the Nation hath not enjoyed its rest, nor the Land its *Sabbaths* ; neither I look will or can doe, whilest these abominations are held up.

Likewise, Let all the now call'd separated Churches be proved and tryed, who reckon that they are separated from the world, and yet many of them have received pay and wages of those who are of the world, for their teachers, who send none out at their own cost, to preach to the world ; and this is likewise hypocrisie and an abominable thing, and here also the Rulers of our present age might learn wisdom (seeing that all the ministers of Christ never received any maintenance from the world, or from them that did not look upon them as ministers of Christ, nor own them as such) to with-hold their hands from upholding any with their worldly sword, or compell others to maintaine them by their penall Laws, but to leave Christ Kingdome to his owne rule, who is Lord of the harvest, and sends forth labourers, and hath spirit and life, and power, and wisdom to put upon them, and give unto them ; who chuses whom he pleaseth, and will not be limited, who sent forth *Fisher men*, *Shepheards*, *Herdsmen*, *Plough men*, *Tillers of ground*, and *Keepers of flocks* ; who spoke plaine words, and reached to the consciences of men of the meaneest capacity ; and yet our litterall *Rabbies* cannot understand, who are yet wise in the worlds wisdom, gathered into Schooles and there Study, and learn a trade, and trades with their words, thereby to get their livings, and what doctrine as suites the times ; that they study to uphold their maintenance. In the time of *Popery* they studyed the Popish Doctrine, and preached it to the Nations, in the time of *Prelacy* they changed to a New form, and when that was lai'd aside ; *Antibury* step'd on the Stage, and that Doctrine and worship was studied and preached, and the Universities and Schooles sent out such as would suit that time, then after that *Independency*,

deny that was propagated, and then the Universities and Schooles sent out such as would suite that time, and now Episcopacy is started up from the grave, and all the former laid aside, and look what pleaseth them best which hath the greatest livings to dispose, and that is sure by them to be cryed up, and studied and preached, and here's the spring of the teachers, the Universities and Schooles sends forth, who wheel about any way to preserve them in esteem and in their maintenance.

But let the Rulers and all wise men consider, that Christs love to the world for whom he died is not lessened nor abated, neither is his Spirit diminished, nor his power shortened that he will not, or cannot send forth fit Ministers for his service, or that he needs Universities or Schools, or Magistrates to provide maintenance for those that he sends forth, for let the Magistrates look to their own Kingdom which is of this world, and to restrain and punish the evil doers therein, and to encourage and protect the good, and then all would be agreed, and the Nations preserv'd and kept in peace and quietness, every one enjoying his true liberty and freedom in the things that are spiritual, and which belong to the Kingdom of God, and herein would be no detriment at all to the Magistrates, or the Kingdoms of the world, nor any diminution from their power; and oh that they might learn wisdom, and as they would not have men to entrench upon their prerogative and power, as it is not meet, so likewise that they would not intrench upon the Sovereignty and power of Christs Kingdom which is over all, and do we not say, *this is the Kingdom, the power and the glory*, and know this, that his glory he will not give unto another; and let me speak freely the main reason wherefore the Nations have been broken into strife, and factions, and warre, is because many men hath made an inroad, and an intrusion upon the Sovereignty of Christ, and against such his power hath and will ever turn against, because they will not allow him that is the most high to rule and reign in Kingdomes and the consciences of men, which he alone hath right to do, and this power, honour, and glory the Lord hath not given to any other, nor yet will do, but to the Son of God the Light of the world, the life of men, and the Saviour of mankind, and what is man or the Sons of men, that they should strive

(57)

live with the Lord in this thing; Let all the Rulers of the Earth consider betimes, was not this it that destroyed the whole Nation of the *Jews*? was not this it that confounded all the *Roman Monarchs*, and brought them all to a miserable end, because they would not suffer Christ to be head among the Christians, and also how many Princes, though otherwise wise, have lost their Crowns and Kingdoms, because they would not suffer Christ to have dominion in his peoples hearts, but persecuted them for keeping his Statutes, and then his power turn'd against them, as sad experience hath witnessed in many Nations, and chiefly by the instigation of the Ministry of every age since the Apostasie entered in, have stirr'd up the temporal *Kings*, and temporal *Princes* to make Law, and to compel all to obey them, and have pressed it upon the *Magistrates*, as their duty, when their Gospel would not maintain them to make Laws for them, to compel people to give them tythes, and forc'd maintenance, and hire, or else most dreadfully complain upon the *Magistrates*, as that Christ was little beholden to them, if they would not compel & force according to the *Priests* mind, they have then judged them as lukewarm, & irreligious persons, and such as had no care of the Church of God at all, and thus the *Pope* and *Prelates* of every age downward until this very time, have put on the *Magistrates* and Rulers to work drudgery for them, and intermeddle in those things which properly and solely belongs to Christ Jesus, or else have stirr'd up the *Princes* of the earth to make war one against another, only to vindicase their covetous and ambitious quarrel, which was only a self-seeking, and pride, and not the honour of God, or the prosperity of his saving truth; and so greatly wrong'd the *Princes* of the earth, busying and troubling them with their own covetous and self-seeking affaires (falsely calling it the Church affairs) and for the honour of Christ, when they have neglected their own necessary and urgent affaires in many Nations, and Kingdoms to the great harm of *Princes*, and detriment to the Nations, and trouble to the people, as is evident in the history of divers *Christian Princes*, from the time of *Constantine*, until this very day 1664.

O it is sad and lamentable to behold how *Emperors* and *Princes* have been gull'd and cheated by these pestiferous, worldly, and

and carnal Priests, who have not minded the Law of Jesus Christ, nor the conversion of souls, but their own bellies, and to be chiefly meddling in state matters, and *Princes* affairs (which did not, neither do belong unto them) rather then the flock of Christ, insomuch that they are grown to that height, and pride, and imperiousnesse, that no *King*, or *Potentate* could keep his Crown or Prerogative and Kingdome in quiet, nor possesse his own dominion in peace, except he was subject unto them: Instances I might bring many of *Emperours* and *Kings*, whose Kingdomes have been interduced, and the *King* and his people curst, and excommunicated because of some factious *Legats*, *Bishop*, or *Prior*, who have complain'd to the *Pope*, and upon every small sentence and Judgement against *Princes*, and all under pretence of vindicating Church priviledges, and what a mischief and stir the former *Bishops* of *Canterbury*, *Priors*, *Monks* and others, what stirs and broiles they have made in this our English Nation, and what trouble they have put the *Princes* thereof unto, and involved them in, and the whole Nation, only for their own particular interest, our own Chronicles and Histories of the Nation doth sufficiently testifie, unto which I refer the Reader, rather then to trouble in this discourse, and since the *Popes* yoke hath been thrown off, how have the Nations been involv'd in trouble, and *Princes* disturbed with the Coverous Priests affairs, as about tythes, glebe lands, Augmentations, forc'd maintenance, hire and mortuaries, and about their caps, and tippets, and hoods, and altars, and tables, and crosses, and unholy railles, and bells, and fonts, surplices, and girdles, and such other like trumpery, how hath the Nation been troubled, and peoples consciences been burdened, and one disjoynted from another, in which God hath not been glorified at all, nor his people edified, and all this and much more the *Magistrates* hath been pressed upon, and very much troubled. And for being afraid of offending their worldly Priests, they have becom'd their servants, and drudges to work their slavery, and yet all is too little, and great commotion and strife hath been, and is in the Nation this day about these trivial, yet troublesome things, by which the hearts and consciences of good people are troubled, and the Nation vexed, and all under the name of vindicating the Church priviledges.



O all ye *Magistrates* and *Potentates* of the earth arise, and  
 stand upon your own legs, and shake your selves and these things  
 off you, and trouble not your selves with that which is too  
 ponderous and weighty for you to bear, which you are never able  
 to abide thorow, keep peace in your own dominions, and exe-  
 cute justice and judgement among all people without having re-  
 spect to this or that particular judgement, for that's the way and  
 the only way to preserve the Nation and people in peace and qui-  
 etnesse, and let Christs Kingdome alone, and his Church alone  
 to him that is the head thereof, who gave his life for it, and hath  
 the care of it, and let Christians alone as Christians, and as  
 Christs subjects, to be governed by Christ, who is the *King, Law-  
 giver, and Judge* of his people, who only hath right to rule in  
 the hearts and Consciences of the sons of men, who doth teach,  
 and taught, and yet will teach his people, as is witnessed by the  
 Prophet *Isaiah*. And this Glory and Power he hath not given  
 to any man, as man, whatsoever; but he himself teacheth how  
 he will be worshipped, to wit, *In Spirit, and in Truth*. And  
 whosoever would arrogate unto themselves that power, then doth  
 the power of the Lord Jesus Christ turn against them. And  
 therefore be warned, all ye *Potentates* of the earth, and let your  
 earthly wisdom cease, and carnal policy cease, and earthly  
 coviniance cease, and worldly consultations cease; make room  
 for him, give place and give way to him who is risen and com'd in  
 his second appearance in his Saints, who must have way, and  
 will have way, or else will force his way, though not by bow,  
 spear, buckler, or shield, or carnal weapons of war, for out of  
 his mouth goes the *two-edged sword*, and *hot coals of fire are kind-  
 led by the breath of his mouth*: And the breath of the Lord shall  
 be kindled in the wicked, and burn up all mountains and hills before it.  
 Consider what God did to *Amaleck* of old, whose King was *A-  
 gah* a mighty Prince, and to *Sihon*, and *Og* King of *Bashan*,  
 who was of the Race of the Giants, mighty for fortitude; and,  
 moreover, *Ammon* and *Edom* very great Nations, all these rose  
 up to stop the Lord in his way, and *Israel*, unto whom the pro-  
 mise of God was made. And what was the issue thereof, when  
 the Lord was glad to force his way, though to the detriment and  
 ruine of all those mighty Nations? Christ the light of the world,

now in the end of the world, and in this last age, hath chosen a people out of many peoples, and a family out of many families, and a nation out of many nations, to serve him and worship him; to honour and obey him in life, spirit and power, in their generation, and unto them the promise of eternal life is made, and the kingdome that is not of this world, and the inheritance that fades not away. And Christ the *King of eternal glory* is their *leader*, and many are determined to follow him, and loves not their lives to the death, and are willing to lay down all in this world for that which is promised, and would fain walk on their way in quietnesse and peace, without any molestation to any man in person or estate in the world, eating their own bread, and drinking their own water, either by labour or by price; but, alas, their way is stoppt, and Divinations is sought against them, the *Balaamites* are called forth to enchant, and divine; and curses, and they give counsel to the *Princes* to stand up in defiance, and seek by all means possible to stop, and hath fram'd many engines, to see if that will do, to wit, forcible laws, confiscations, premineries, Jayles, Prisons, houses of Correction, fines, stockings, whippings, execrations, cominations, and excommunications, and what not that can be invented by worldly policy, and now the battel is set, though one party hath no carnal weapon in their heart or hand, and all Nations mark the issue, remember the battel and the end thereof, and do no more, if the Lord do not manifestly say, and make it evident one way or other (for I dare not flimie him away) saying as he did of old, *touch not mine anointed, do my Prophets no harm*, to every Kingdom, Nation, and People, who riseth up against the inheritance of the Lord, and if he bring not a rebuke upon whatsoever Nation, People or Family, that arises up in opposition against Christ and his people, whom he hath redeemed, then let all conclude that God is not among us, neither is with us, nor hath spoke unto us, but to be short in this matter, because a few words to the wise is enough, and a little counsel to the prudent may suffice, but in this particular of which I have been treating most what about tythes, and Ministers maintenance in this I shall conclude, and also assent unto, as being the judgment of thousands of the Lords people, as the the Ministers of Jesus Christ, who are truly so, manifest in doctrine and

(61)

and works, who sow unto us or any people spiritual things, they should and ought to reap of our temporal things. But here lies the difference; First of all, that the spirit of the Lord in our consciences must be our judge, who these Ministers are, and no other mans direction, for to the Conscience were alwayes the Ministers of Christ made manifest, and not approved with the reason and wisdom of man. Secondly, that our gifts may be free, and by no mans compulsion; and this is according to primitive example, and the Church of Christs order in the first Gospel-times, which all do conclude was the most purest time. And would not this ease the temporal Magistrate of much trouble that he puts himself unto, and also be more acceptable to God and man? for who hath made him a judge of these things in Gospel times?

But seeing I have run over the many particular judgements from the Apostles time downward, and hath given the best reasons that can be given in every age, as to this particular, and seeing divers things are written by other hands, this may be enough to satisfie the Consciences of all who scruple in this matter: And so I shall conclude upon many good reasons and grounds before mentioned, which is agreeable, some of them, in every age unto the Doctrine of Christ, and the Practice of the Apostles; and this is a certain and positive truth, believed among us, which also is agreeable unto the Scripture, That Tythes and for-  
ward Maintenance, as to the Ministers of Christ, never was, or shall be counted as Gospel Maintenance, neither the Consciences of Believers at all obliged in this mat-  
ter.

*Concerning parochial Churches, and division of Parishes  
and Parish profits.*

**C**ONCERNING these parish Churches about which there is such heavy stir at this day, and for parish pay, and an injunction for all to worship there, is a very novelty, and compared with the Apostles time, though its granted that there were places wherein the Saints did assemble themselves for the worship of God, yet no limittin to any such place, nor no limittin, nor no tying to pay, these were but set up at best in the time of Popery, and not altogether in the beginning of it neither, for as is mentioned before, the Teachers was sent out of the Monasteries and religious houses so called, and the people did go to worship at any place, and at their own free will gave their offerings where they pleased, till the year 1200. as before is mentioned, as learned *Selden* hath well observ'd in his exact Treatise of tythes.

As for the *Brittains* little or no testimony is extant of any credit, that discovers their order in their times, but some about the 500 year after Christ was found amongst them, for when *Dabirius* was Bishop of *South Wales*, and his See appointed at *Llandaffe*, divers Churches were erected, and oblations, and other profits were appropriated to him and his successours, likewise mention is made of a Church build in the time of the *Romans*, to the honour of *Saint Martin*, in which *Austin* and his followers, when they came first from *Rome*, made their holy assemblies, as they were call'd, but *Gildas* saith, that about the year 580. the Clergy having Lordship, had resort to them for filthy Lucre sake.

First, *Parochia* or *Parachi* be diversly taken, as first it was taken by the *Saxons*, for *Bishoprick*, or a *Diocesse*, or otherwise, for a limitted place within that *Diocesse*, called a lesse Parish, but it is manifest that these Parishes had no profits at all belonging unto them, but only were places where *Augustine* sent his *Munkes* unto in the time of the *Saxons*, and to preach and receive the offerings, and they were carried into a general treasury for the Clergy, for then they had all things in common, so at that time when they began to grow rich they began to build some houses, call'd Churches, and to repair the old Temples of the Gentiles, as *Pope*  
Gm.

*Gregory* advised them out of the offerings of the People, (but now Parish Priests, takes tithes and oblations also, and that by force, and will neither build nor repair these Masse houses, and so are worse then the Papists in their time) for the conveniency of the neighbouring inhabitants were assigned to the Ministring Priests where they exercise their thrivings; but not so limited that every one was bound to keep his devotion within the limits of such a place or any parish, for in the respect of offerings, and profits, *Canterbury* was indeed the only limited parish, so it was not material at what place they met, or where they offered their bounty, so they did it any where, and its commonly received, That *Honorius*, who succeeded *Augustine* at *Canterbury*, about the year 630. divided his province into Parishes, as some of the greatest and most learned Writers relate.

*Seldens Hist. of Tythes, Chap. 9.*

But when the Popes Doctrine was received and devotion grown great, such as it was, most lay men of great estates desired the Country residence of some *Chaplaines* or *Clarks*, that might alwayes be ready for their instruction, their Families, and adjoining Tenants; and then Parish Churches began to be builded by them also, and the bishops hallowed them, as it was called, and they were endued by particular maintenance from the Founders, the Territories, Demesnes, and Tennants, and Neighbouring possessions, & they assigned the limits where the holy function should be exercised & appointed the persons that should repaire the Church and offer there, and provided a speciall gallery for the performance, and made the revenue perpetually annexed to the Church of that *Clark* who received it, and so the offering were restrained from the Common treasury of the Diocesse.

Out of these Lay Foundations, chiefly undoubtedly came these kinde of Parishes which at this day are in every Diocesse; their difference in quantity being originally, because of the several Circuits Demesnes, or Territoryes possidd by the Founders, sometimes greater, and sometimes lesser. At what time these Lay Foundations began to be frequent, appears not, but some mention is made of them about the year 700 as *Bede* saith who mentions one *Puch* a *Saxon* Noble man, and one *Addi* who builded also and endued them with salary; but a-

*Hist. Barle Eccles. lib. 3. cap. 45.*

about

about the year 800. many were founded by Lay men, and recorded to be appropriated to the *Abbey Crowland*, by this time Lay Foundations grew very common, and Parochical limits also of the Parishoners devotion, and in a Councell held under *Wilfride Archbishop of Canterbury*, we finde that where Churches are builded, and that they are Consecrated by the Bishop of the same Diocesse, a *Cannon* of the same *Synod* ordaines that thorow every Church upon the death of every Bishop, that all the Families of every Parish were to meet at the Church, and sing 80. Psalmes, and 600. Psalters, and 20. Missayes with Fasting and Prayer for the Soule of the Bishop deceased: many more instances might be given, and presidents about these Parishes, but enough of this onely to informe the Reader of their Original; from these it doth fully appear that the limits of Parishes were understood: but the first expresse mention of limitation of profits to this or that Church, as in the *Laws of King Edgar* made in the year 970. in the very midnigh of Popery, where it was ordain'd that every man should pay his Tythes to the most ancient Church or Monastery, where he heard Gods service; but some Parishes had other beginnings in regard of the inconveniency, which made *Pope Alexander* write to the *Bishop of Torke* that he heard of a certaine Parish in his Province was so far distinct from the Parish Church, that the inhabitants could not repaire to it in Winter; whereupon he commands the *Archbishop* to build a Church in that Town, and to institute a presentation of the Rectour that might have to his use all profits encreasing in those limits, and acknowledge a superiority to the Mother Church, and so by the Authority of the power either by the *Pope, Bishop, or Prince*, who received their Doctrin; the limits, and maintenance of Parishes have been more or lesse as they ordained, and as they doe continue to this day.

Likewise in other Kingdomes and Nations, where the *Pope* had Authority, the like Rules as aforesaid were observ'd, as might be evidenced by sundry Authors; but not to trouble my selfe or the reader any more, with such unprofitable stuffe. I have onely given these instances to shew the ground and rise of them, and shewn how that people then were not limited to

(65)

any particular place in respect of worship, neither in respect of pay, or duty, so call'd but now them that pretends reformation, & hath denyed the *Pope* and his Doctrin, as they say, they claime both, and if all between such a hedge, and such a ditch, such a water, and such a way, will not come and worship at that place called their Parish Church, and hear their service and joyn with them in it, though it be never so repugnant to the Doctrin of Christ, and the true worship of God, but more especially if they come not with their pay: they'll give them up all unto Satan by whole sale, and cast them into prison, and denounce them Hereticks, and cry to the temporal power for helpe against these Non-conformists, for they are not fit to live in a Nation, because they are not commodious to us; and then get an order, fetch away their goods, break open the gates, carry away poor mens Corn, drive away Oxen, & Cows, & trawl away the Pots and Pans, hale away cloths of poor peoples Beds, and then cry they are not subject to the Orders and Canons of the holy Church; no not conformable to our Lawes, and this is the practice of our great reformers, of our latter ages, which is far worse then in the very height of Popery: by reason of which practices the Land mournes, and because of which we cannot joyn with them in their worship, neither give them pay for doing of mischief, nor suffer the Lords goods to be given to such covetous lazy Priests; *who serves not the Lord Jesus Christ, but their own bellies*

And for denying of these late innovations and new upstart things which are no Congruity with the primitive Church of Christ; we are great sufferers at this day, but have rather chosen to keep our consciences clear, and the Doctrin of Christ inviolable whatsoever wee suffer, till God make our innocency and our righteousness appear as the Noone day, and pleade our Cause in the midst of all our Enemies.

The End.



The poor Husband-mans complaint, his hope  
and confidence.

**L** Et Pope and Priests doe what they may,  
God will take Tythes ere long away :  
For they're oppressive in the Land,  
Which makes good men against them stand :  
For wee oppressed are thereby,  
Which makes us to the Lord sore cry,  
To ease us of this burthen sore ;  
That wee may praise him ever more.  
That he would hearken our addresse,  
Which wee to him in bumberesse  
Presents our suit to ease our griefe,  
And thorow pittie send reliefe.  
For by the mercilesse Merchants Crew,  
Of Babells City doth renew,  
Our sufferings most heavily,  
Households expos'd to penury.  
Our Kine, and Oxen they by force,  
Drive away without remorse.  
Our Bedding, Pewter, and at last  
Our selves are into Prison cast.  
Thus to misery they their doome,  
By Authority fetcht from Rooms  
Doth expose our sad estate,  
And whole households ruinate,  
By that which they usurpate,  
They while Families extirpate.  
O great oppression thou againe,  
Makes us doubly complaine.  
Our heavy burthen fetcheth groanes,  
This cruel Tything forceth moanes :  
And wrong fully they have pretence  
Of Scripture made for their defence  
From Levies Tribe they would possesse,  
Tythis to them are by successe :

(67)

And thus the Gospels day in vain,  
 To get their prey they would disdain,  
 In Gods worship that shall stand,  
 When they have done what's in their hand  
 In what is done against Gods power,  
 Shall be thrown down as in an houre.  
 The world shall destroyed be,  
 Who lives not long may come to see  
 God will try as there is need,  
 And send deliverance to his seed,  
 This is my faith I do believe  
 That God will sore the wicked grieve,  
 Therefore let wicked men repent,  
 That unto hell they be not sent;  
 And if they subject be to God,  
 They may escape his heavy rod,  
 The time comes on, and hast apace,  
 Whereto great Babylon God will race  
 On of her power and might so great  
 That she'll be turn'd out of her seat,  
 That Christ may reign whose due it is,  
 That all the faithful him may blisse,  
 Whom Merchants with their pay  
 In Gods time hee'll turn away  
 In he is com'd to be their foe  
 Which is cause to bring their woe,  
 In they shall cry woe and alas  
 When there is none to make redresse,  
 At some houre shall Judgement come  
 With violence perpetual doome,  
 Of death and famine shall she taste;  
 Her stately buildings all laid wast,  
 The day of bowling shall beake  
 And she thrown down into the lake,  
 The dreadfully her doubled cup,  
 Of wrath and sorrow she'll drink up;  
 In why the Lords decrees shall stand,  
 His purpose now is near at hand,

K

And

(68)

And what is Prophecy'd shall come,  
 Babels Merchants they shall mourn,  
 They shall weep and howl right sore,  
 Their Merchandise will sell no more;  
 After that which they did lust,  
 Departed from them, is as just.  
 Read your sentence, Babels train,  
 Judgment comes with might and main,  
 The wrath of God, and fury great  
 Powred from his Judgment seat:  
 From his presence, yea from him  
 Will your cup be fill'd to th' brim,  
 Kings will mourn, and cry alas,  
 When they these things see come to pass,  
 For through Christs power and renown,  
 Down goes Babel, she goes down.

J. R.

As one fore-seeing the day of terror that is  
 to come upon Babel, makes this Invitation.

**C**ome out of her my people, O return,  
 Make haste, her day's at hand: weep and mourn,  
 Her dayes of howling hastens on apace,  
 She hath nigh liv'd her time, and run her race:  
 Return, return, least that her plagues you taste,  
 For desolate must she be, her buildings waste,  
 Her fiery burning smoake is nigh at hand,  
 For fear of torments, Kings at distance stand.  
 The voice of mourning shortly comes to pass,  
 Babylon's Merchants cry, Alas, alas,  
 This City great is now com'd ruinate,  
 And all her stately buildings desolate.  
 Thus Babylon the great is thrown to th' ground,  
 And never any more is to be found:  
 Then shall the glorious day, and then the voice  
 As if of mighty thunderings, Saints rejoyce,

And they their song of Hale'ujah sing,  
 Their praises, honour, glory, to their King.  
 Their joy and splendor, now the Saints do say  
 The Lamb is come, this is our Nuptial day.  
 O glorious sun-shine, King of Saints we'll praise,  
 And in thy powerful wonder we amaze  
 With admirable joy, our souls to thee  
 The song of Zion sing, O praised be  
 Thou holy, holy, glorious righteous God,  
 Who Babylon hath shaken by thy rod,  
 And given thy Saints the songs of joy to sing,  
 Praise to their God, praise to their gracious King.  
 The saints in righteousness thou wilt array  
 With fine adornings, thee to praise alway,  
 And in thy glorious habitation rest,  
 For ever more with joy their souls be blest.  
 Hence, rejoice, ye saints of the most high,  
 To Zion's King give praise eternally:  
 The wondrous joys unto you which are come  
 Into the marriage supper of the Lamb,  
 In admiration which to you belong,  
 The doubled Hale'ujah is your song:  
 What Babels just reward that day shall be  
 As a great mil-stone cast into the sea:  
 Reward her as she hath rewarded you,  
 Double her cup, her torments eke renew.  
 For in so much as she the saints blood shed,  
 With righteous judgments shall she be judged:  
 And down ye sufferers in the patience seat,  
 And willingly content, though it be great;  
 Your measure's hard in this your suffering day,  
 But your reward shall come with double pay.  
 Resign your selves, and willingly sit down,  
 In the expectation of the glorious Crown,  
 For why, your portion glorious shall be,  
 A great reward is sure, you shall it see.  
 For not your selves because of wicked men,  
 Your day will joyous be, even so. Amen.

The great complaint and Outcry of one of the sufferers of Sion.

O Rulers of *England* and Teachers, and People how long will it be ere you will awake out of the deepe slumber, that hath creased upon you, and consider a little: you doe all look upon in this age that Popery is Idolatry, and to maintaine their worship and practice is not consistent with the worship which you own, but doe you think that talking against Popery in the generall, whilst that you are upholding it many particulars in point of Lawes and worship, doe answer your profession, or will preserve you in the day of the Lord, when the Righteous judgements of God shall be revealed; seeing that though you have broken off from them in some Circumstantiall and Ceremoniall things, for that very maine Basis and Foundation upon which it standeth is absolutely Covetousnesse, and filthy lucre, but to speak plain, Tythes, Offerings, Oblations, Mortuaries, Peter pence & *quidam* is claimed and looked upon to be due as to the *Pope* in imitation of the Jews High priest, with all the Rable of that Crew, even from the very Bishop to the Quirister boy; and yet in point of wages and pay all the aforesaid ordinances which Constitutes by Authority from *Rome* stands as Evangelical or *Jure divino* unto this day amongst the reformed Churches so called, which are not onely dissonant to the first primitive times, but also contrary to the very Law of the Jews, when Tythes, Oblations, and offerings were due to be payed, for then the Husbandman, Poor, Fatherlesse, Widows, and Orphants might all eat together of that which was offered, or given according to the Command; but now them which pretends another Ministry, and layes little claime to the Levitical Priesthood, and have also possessions of Lands amongst their brethren which the *Levites* had not; these goes with Tythes, Offerings and divers other things never claimed by the *Levites*, but claimed by popish constitutions in the mid-night of Popery; and all these things the reformed Priests so termed, layes claime unto and must have, and will have,

(71)

shall the whole Nation shall ring with their noise, *Common  
 Law, Exchequer, Capiter Courts, Assise and Sessions, Shrieves,  
 Justices, Bayliffs, and every common Catchpole* shall be em-  
 ployed to doe their work, and all ioyntly, to satisfie their  
 curious eye: And if they can get a serowle under any hand  
 hath Authority; they'll break open doors, pull down  
 hedges, carry away the Corn at their pleasure, drag away pots  
 and kettles, and tugg away bedding and cloathes of all sorts;  
 Childrens night beds as a Priest of this order did in *Kent*,  
*Lincoln, yea Curialnes and Vallans*; drink bear out of the Cel-  
 lar, and if it be but halfe a Cheese; and this is their plea, *be what  
 toucheth the Gospel, shall live of the Gospel*; and the aforesaid  
 Landman, Fatherlesse and Widows, hath not any part or  
 share in the aforesaid falsly claimed Tythes, but all is too  
 much to satisfie the insatiable Covetousnesse of these Evange-  
 list Priests, falsly so called: O how can yee know and be-  
 hold these things, and not blush and be ashamed; and shall  
 the Lawes which have been made in the night of darkenesse  
 and popery, of necessity be a rule in this age to Magistracy and  
 Ministry, which pretends they are in a more pure light: O  
 how the Lord would open all your eyes to consider, but how  
 farre they are from it, them unto whom his marvellous light is shed, cannot but  
 be witness unto you, and also bear their testimony against the afore-  
 said grievances and disorder which are executed beyond mea-  
 sure upon the poore people in this Nation, which certainly if  
 continued will draw down Gods heavy judgements upon  
 the Nation; and so I cannot but as one among the rest give  
 my Testimony for God and his Truth against such Cruell  
 things, and falsly pretended maintenance of Black Coates,  
 and turn Coates, and my testimony is true and to seale it, I  
 have given up my Life and Estate.

*By a Servant of the Lord.*

M. L.

To all who say you are gathered out of the world into Church-fellowship, these *Queriers* are for you to answer.

1. **W**hat was the woman that was clothed with the Sun, and crowned with twelve stars, which travelled in pain to bring forth?

2. What was the Sun she was clothed withal, and the stars she was crowned withal, and when was she so clothed and crowned?

3. And what was the man-child that was brought forth, seeing Christ was born of the Virgin in *Bethlehem* long before *John* saw this in the *Isle of Palamos*?

4. And when did the woman fly into the Wilderness, and what is the Wilderness into which she fled, and what is the wings of the great Eagle, which she did fly withal?

5. And what is the time, times, and the half time, which she is to be in the Wilderness, and when did it begin, and when will it be expired, and whether is the Woman ever to come out again, and when shall be the time of her return?

6. When was the time, that the man-child was caught up unto God, which the woman brought forth, seeing Christ was ascended long before this man-child was caught up to God, which was to rule the Nations, and how long is it since?

7. And whether is he ever to descend again, and be made manifest to Rule the Nations, and when shall he begin to reign?

8. When was the Dragon in Heaven, and how came he there, seeing that it's written, *No unclean thing can enter there*, or nothing that doth defile?

9. And when was he cast out of heaven into the earth, and how long hath he to reign in the earth?

10. When began he to persecute the remnant of the Woman seed, and how long shall his reign be?

11. When



(73)

11. When begins the one thousand years that he shall be bound? Or, whether is it begun or to come?

12. When shall he be taken hold of, and with the beast and false Prophet thrown into the lake of fire?

13. What is *Mystery Babylon*, and when had she her rise, when was her City raised up, over which she rules as a Queen?

14. And what is the golden cup of fornication she hath made the Nations drunk withal?

15. And what is her merchandize: which her Merchants trade withal, and the sea upon which they carry their Traffick, and upon which the Ship-masters, and Ships ride, and when shall it be dried up, and what shall dry it up?

16. When shall the City over which she hath reigned be destroyed? and when shall her flesh be burnt with fire? and what is the Gospel that shall be preached again?

17. And how long hath it been since it hath been preached to the Nations, seeing it's to be preached again to the Nations, and whether is the time begun or not? When was the Gospel lost, seeing all *Europe* is professing it, or whether is it yet to come, when it shall begin to be preached again to *Kings, Tongues, and Nations*?

18. And what is the light of the Lamb, the Nations that shall walk in after the seven Vials be poured upon the *Sea of the Beast*? Declare if thou have understanding.

*Francis Howgill.*

The End.

## Errata.

Several faults have escaped the Presse un-correct, but the most material are these.

Page 7 line 1 for *chief vicar*, read *Christ's chief vicar*, p. 30 l. 2 for *preferred*, r. *preserved*, l. 21 for *convulsion*, r. *conversion*, p. 35 l. 20 for *possession*, r. *possession*, p. 37 for *their* r. *there*, p. 43 l. 28 for *pound per annum*, r. *pound out of this Nation per annum*, p. 47 l. 18 for *on* r. *an*, p. 48 l. 7 for *ad* r. *end*, p. 58 l. 12 after the word *Port*, r. *and upon every small complaint was ready to bear them, and to give sentence and Judgment*, p. 64 l. 10 for 80 r. 30 for *Psalm* r. *Psalmes*.

The End

D. Amell. Scav.

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